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TREASURY

OF

LATIN GEMS

A COMPANION BOOK AND INTRODUCTION

TO THE

TREASURES OF LATIN LITERATURE

BY

EDWIN N. BROWN, M.A., LL.B.

NORMAL PUBLISHING COMPANY
HASTINGS, NEBRASKA

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To

THE BOYS AND GIRLS OF AMERICA

IN WHOSE INSTRUCTION

IT HAS BEEN THE AUTHOR'S PLEASURE

TO SPEND MANY OF HIS HAPPIEST HOURS

This Volume

IS AFFECTIONATELY INSCRIBED

WITH THE HOPE THAT IT MAY PROVE AN

INSPIRATION AND AID

NOT ONLY TO HIS PUPILS

BUT ALSO TO MANY WHOM IT MIGHT NOT OTHERWISE

BE HIS PLEASURE TO SERVE

PREFACE.

THERE is probably nothing which gives such keen delight to the ordinary student of Latin, or tends so much to stimulate interest in its literature, as the occasional study of passages that glow with beautiful expressions of thought, or embody in terse and pleasing form the wit and wisdom of the age in which they were written. The mind is naturally attracted by the beautiful; and that which tends to awaken interest in the subject of research, as every teacher knows, is one of the most effective and unfailing aids. It is with this end in view that the present volume has been prepared, and it is offered to the public in the hope that it may prove as helpful to others as it has to the author in his efforts to awaken in his students a love for the beauties of Latin literature, as well as deepen and broaden the field of their conception and research.

In the arrangement of the ordinary course in Latin, the first four years is commonly apportioned somewhat as follows: *Beginning Book and Grammar*, Caesar's *Commentaries on the Gallic War*, Cicero's *Orations in the Senate*, and Vergil's *Aeneid*; and so closely and exclusively is the course pursued that not a few pupils have been known to leave school at the end of the course with the idea that there were only three Latin writers, and that they had read them all. It requires but a moment's reflection to observe that such a course as the one just described is about equivalent in breadth, interest, and richness of thought to a course like the following for a foreign student desiring to enter upon a four years' study of English: *Beginning Book and Grammar*, Grant's *Memoirs of the Rebellion*, Clay's *Congressional Speeches*, and Milton's *Paradise Lost*. If to this should be added a year of Shakespeare and a year of Tennyson, we should perhaps have a college course in English of about the same quality and breadth as that commonly pursued in Latin.

We have no disposition to criticise the ordinary course in Latin, which has now become somewhat conventional, and which, with certain modifications, is doubtless as good, all things considered, as any that might be suggested. We do, however, maintain emphatically that the course should be so supplemented by constant reference to other writers and the study of choice and interesting passages from their works, that the student may thus become in a measure familiar with them, may know of their principal writings and the chief characteristics of their style; and above all may thus acquire a taste for Latin literature and a desire to pursue a more extended and thorough course of classical study during subsequent years.

There are many who, for various reasons, do not continue the study of Latin more than two or three years; and such receive comparatively little that is really rich in thought, unless their attention is raised above the details of Gallic warfare or carried beyond the forensic eloquence of the Forum. If the student has only a few years to spend in the study of Latin, it is so much more important that he be introduced to as much rich Latin thought as possible. If he is fortunate enough to pursue a more extended course, he will enjoy the greater benefits from the inspiration and interest thus early developed. In either event the disposition to continue the study of the classics is certainly much strengthened and the appreciation of their beauties greatly increased.

In this collection no pretense is made to completeness, for that would be impossible considering the rich and almost boundless field from which these fragments are gathered. The present volume is simply the outgrowth of work begun in college days, and added to during subsequent years of classical reading and study. In rendering the passages an effort has been made, as far as possible, to express the thought in clear and forcible English, but not in such a way as necessarily to indicate the construction of the original. The student, therefore, while having something to guide him to the sense of the passage, will still find sufficient scope for individual attention.

The Scriptural selections which are given will be found to embrace the choicest and most familiar portions of the Bible, selected from the Latin Vulgate, with no other aim than the general interest of the reader. They are always interesting, but rarely found in form accessible to students.

THE AUTHOR.

TO TEACHERS AND STUDENTS.

"NULLA dies sine linea" was the motto of one of antiquity's greatest artists. None could be more appropriate for the student of Latin. Each day commit to memory some choice line of Latin prose or verse — some thought that is worth remembering. Revolve it in the mind and dwell upon its accents and its delicate shades of meaning until it becomes as familiar as the English equivalent. Associate with it the name of the author, and, as far as possible, the work from which it is taken, acquainting yourself at the same time with the chief characteristics of each.

Preserve a careful watch for passages which have a special charm because of their beauty of thought, expression, or other qualities. These should be carefully transcribed upon the blank leaves reserved for this purpose in the back of the book, taking care to indicate the author and reference.

Teachers should, if possible, see that each pupil is provided with a volume of *Gems* near the outset of his study, as he will have constant occasion to consult it throughout his course in Latin; and, if the suggestions here made are carefully followed, the volume will soon become one of the student's most valued possessions, and one that will prove a source of constantly increasing value and delight as years go by. A definite time should be set aside as often as once a week for the study and recitation of choice selections. A very good way is to consider one author each week, including any noteworthy facts concerning his life and works, and the study of one or more selections from his writings. This need not necessarily consume the time of an entire recitation, but should be systematically pursued.

The work here suggested is, of course, intended only to supplement and enrich the teaching of Latin. It will be found, however, to enlarge the general horizon. Those who store the mind with the choice gems of thought in which lie concealed the wisdom of the world will enjoy as companions the great of all ages, and as an ever-present teacher, the combined experience of the past.

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CAESAR.

BORN 100 B.C. — DIED 44 B.C.

CAIUS JULIUS CAESAR, one of the most distinguished men of history, was born of an aristocratic family, and received the ordinary education of a patrician youth. At the age of twenty he left Rome, and spent several years in foreign travel and study, partly at Rhodes and partly in Asia. At the age of twenty-four he returned to Rome, where he was elected successively to the offices of Pontiff, Military Tribune, Quaestor, Curile Aedile, Pontifex Maximus, and Consul, in each of which his administration seems to have been increasingly successful and popular. In the year 58 B.C. he was appointed Proconsul in Gaul, where for eight years he was busily engaged in organizing its discordant tribes. In the meantime Pompey had sought to undermine him at home and usurp the powers of government. Upon hearing of this, Caesar crossed the Rubicon, conquered Pompey at Pharsalus, defeated the senatorial party at Thapsus, and was appointed Dictator for ten years, and afterwards Imperator for life. All are familiar with the story of his tragic death in the senate chamber on the Ides (15th) of March, 44 B.C., at the hands of envious traitors.

The most important writings of Caesar that have come down to us are his famous *Commentarii de Bello Gallico*, in seven books, to which an eighth was afterwards added, probably by Aulus Hirtius, who accompanied Caesar on his campaigns, and was a close observer of his life and plans. These commentaries of Caesar were doubtless written during the progress of his campaigns, and were perhaps only outlines of what he hoped at some day to elaborate with greater fullness and care. They have very much the appearance of an official communication, and were probably designed by Caesar to convey to the Roman senate and people an accurate account of his campaigns in Gaul. They are faultless in style, lucid in arrangement, and exact in details, but almost wholly wanting in rhetorical ornamentation. So closely does the

author confine himself to the plain narration of facts that little is found that can be said to rise above the level of the commonplace, either in thought or beauty of expression. He is rarely quoted, for he seldom gave expression to a truth of general application.

Caesar also wrote a history of the Civil War, in three books, which is still extant, and several other treatises which are known to us only by their titles. Among these was a book on grammar, another on divination and astronomy, a digest of the Auspices, letters, and speeches. His fame as an orator was second only to that of Cicero, and had he applied himself to literary pursuits and the study of forensic eloquence with the same energy with which he prosecuted other undertakings, it is doubtful whether he would not have excelled in oratory as well.

Punishment. Wickedness. Contrast.

Consuesse enim deos immortales, quo gravius homines ex commutatione rerum doleant, quos pro scelere eorum ulcisci velint, his secundiores interdum res et diuturniorem impunitatem concedere.

"The immortal gods are sometimes accustomed to grant greater prosperity and longer impunity to those whom they wish to punish for their crimes, in order that they may suffer the more acutely from the change of circumstances." — *De Bello Gallico*, I, 14.

Avoid Suspicion.

Monet ut in reliquum tempus omnes suspitiones vitet.

"He advises that for the future he should avoid all suspicion." — *B. G.* I, 20. Caesar's advice to Dumnorix is good for all.

Rights of War.

Jus esse belli, ut qui vicissent, iis quos vicissent, quemadmodum vellent, imperarent.

"It is the law of war that those who have conquered may make any demands they wish upon those whom they have conquered." — *B. G.* I, 36.

Resolution.

Ex quo judicari posse, quantum haberet in se boni constantia, propterea quod, quos aliquamdiu inermos sine causa timuissent, hos postea armatos ac victores superassent.

"From this it may be seen how valuable is resolution, since those whom a short time before they feared without cause when unarmed, they afterwards overcame though fully armed and flushed with the courage of victory."—*B. G.* I, 40.

Wine. Luxury. Temperance. Mind.

Nihil pati vini reliquarumque rerum ad luxuriam pertinentium inferri, quod iis rebus relanguescere animos et remitti virtutem existimarent.

"They allowed no wine or other luxuries to be imported, because they believed that by these things the mind is enfeebled and the courage impaired."—*B. G.* II, 15.

Desire. Belief.

Libenter homines id, quod volunt, credunt.

"Men willingly believe that which they desire."—*B. G.* III, 18.

Memory. Writing.

Fere plerisque accidit, ut praesidio litterarum diligentiam in perdiscendo ac memoriam remittant.

"It happens to people generally, that in their dependence upon writing they relax their diligence in learning thoroughly, and in committing to memory."—*B. G.* VI, 14.

Danger. Fear. Pity.

In summo periculo timor misericordiam non recipit.

"In extreme peril fear admits of no pity."—*B. G.* VII, 26.

War. Great Events. Trifles.

In bello parvis momentis magni casus intercedunt.

"In war great events arise from trivial causes."

Man. Bravery. Endurance. Patience.

Qui se ultro morti offerant, facilius reperiuntur, quam qui dolorem patienter ferant.

"It is easier to find men who will volunteer to die, than who will endure suffering with patience."

Sacrifice. Religion of the Gauls.

Pro vita hominis nisi hominis vita reddatur, non posse deorum immortalium numen placari arbitrantur; publicéque ejusdem generis habent instituta sacrificia. Alii immani magnitudine simulacra habent, quorum contexta viminibus membra vivis hominibus complent; quibus succensis, circumventi flamma exanimantur homines. Supplicia eorum qui in furto aut in latrocinio aut aliqua noxa sint comprehensi, gratiora diis immortalibus esse arbitrantur; sed, cum ejus generis copia defecit, etiam ad innocentium supplicia descendunt.

"They think that unless the life of a man be offered for the life of a man, the favor of the immortal gods cannot be won, and they have sacrifices of that nature ordained for national purposes. Others have images of ponderous size, the limbs of which, bound with twigs, they fill with living men; and as these are set on fire, the men perish enveloped in the flames. They consider that the oblation of those who have been taken in theft, or in robbery, or in some such offense, is more acceptable to the immortal gods; but when a supply of that class is wanting, they have recourse to the sacrifice of even the innocent."—*B. G.* VI, 16. Describing the Gallic idea concerning sacrifice.

The text of Caesar is so accessible to all, and the character of the subject matter such, that extended selections from his writings are thought to be unnecessary.

CICERO.

BORN 106 B.C. — DIED 43 B.C.

MARCUS TULLIUS CICERO, the greatest of Roman orators, and one of the greatest of Roman statesmen and men of letters, was born at the little village of Arpinum, some fifty miles east of Rome, 106 B.C. He was educated at Rome under the ablest teachers, among whom were the poet Archias, and the great jurist, Scaevola. His attention was especially given to the study of rhetoric, elocution, law, and philosophy. He was a devoted student of Greek, and studied successively in the schools of the Epicureans, Academics, and Stoics. During the early years of his practice at the bar, he gained distinction by his orations in defense of *Publius Quintius*, *Sex. Roscius*, *Q. Roscius*, and *Pro A. Caecina*; and later, by his orations, *In Verrem*, for extortion, 70 B.C. His oration, *Pro Lege Manilia*, was delivered four years later; and in 63 B.C. he was elected Consul. It was during this period that he delivered his famous orations, *In Catilinam*, which won for him the distinction of *Pater Patriae*, or Father of his Country. His orations, *De Lege Agraria*, *Pro L. Murena*, *Pro Poeta Archia*, and others, belong to this period. At the expiration of his consulship, his popularity began to wane; and in 58 B.C. he was compelled to go into banishment at Thessalonica, from which he was recalled, some sixteen months later, and received at Rome with great honor. To this period belong the orations *Pro Cornelio Balbo*, *In L. Calpurnium Pisonem*, and *Pro Cn. Plancio*. Instead of entering prominently into public affairs, however, he devoted himself rather to literary pursuits, composing his *De Oratore* and *De Legibus*, each in three books, and *De Republica*, in one book. During the dictatorship of Caesar, Cicero lived in comparative retirement, and composed his principal works on rhetoric and philosophy, including *Orator*, *Hortensius*, *De Finibus* in five books, *De Officiis* in three books, *De Natura Deorum* in three books, *De Divinatione* in two books, *Tusculanarum Quaestionum* in five books, *Para-*

doxa, *De Senectute*, *De Amicitia*, and others. During the stormy days that followed Caesar's assassination, Cicero allied himself to the cause of Octavian, and delivered his celebrated *Philippics* against Antony, which cost him his life. He was pursued by the soldiers of Antony, slain, and his head and hands taken back to Rome and displayed in the Forum, which had so often resounded with his eloquence.

What Forsyth says of Cicero is doubtless true: "His great foible was vanity and an immoderate estimate of the value of his services. He was extravagantly fond of praise, and as fearful of censure, and could bear anything better than the loss of popular applause." Even this, however, is almost praise, considering the times in which he lived and the much greater vices which commonly characterized the ambitious leaders of his day.

His writings are voluminous, and cover a wide range of subjects. His rhetorical and philosophical works are especially interesting, and fill five octavo volumes. His correspondence, much of which is valuable, fills two similar volumes, and comprises over eight hundred letters. Nearly every page of his writings glows with choice thoughts which attract the thoughtful reader and allure him on. He was the most distinguished writer of Latin prose, and probably did more than any other author to bring it to perfection.

Arts.

Omnes artes, quae ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur.

"All the arts which tend to refinement have a certain common bond of union, and are connected to one another, as it were, by a kindred tie." — *Archias*, I.

Oratory. Literature. Recreation.

An tu existimas aut suppetere nobis posse, quod quotidie dicamus in tanta varietate rerum, nisi animos nostros doctrina excolamus, aut ferre animos tantam posse contentionem, nisi eos doctrina eadem relaxemus?

"Do you imagine that I could find materials for my daily speeches on such a variety of subjects, if I did not improve my mind by literary

pursuits; or that I could bear such a strain, if I did not occasionally seek relaxation by that same means?" — *Archias*, 6.

Literature. Studies.

Nam ceterae neque temporum sunt, neque aetatum omnium, neque locorum: haec studia adolescentiam agunt senectutem oblectant, secundas res ornant, adversis perfugium ac solatium praebent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.

"For other occupations are not suited to all times, or ages, or places: whereas literary pursuits are the employment of youth, the delight of old age; the ornament of prosperity, the refuge and comfort of adversity; a delight at home, no obstacle abroad; they attend us at night, they journey with us, and relieve our loneliness." — *Archias*, 7. A splendid tribute to books and literary pursuits.

Education versus Nature.

Etiam illud adjungo, saepius ad laudem atque virtutem naturam sine doctrina, quam sine natura valuisse doctrinam.

"Moreover, I affirm that nature without education has more frequently raised men to distinction and honor, than education without natural ability." — *Archias*, 7.

Poetry. History. Fame.

Quam multos scriptores rerum suarum magnus ille Alexander secum habuisse dicitur? Atque is tamen, quum in Sigeo ad Achillis tumulum adstitisset, "O fortunate," inquit, "adolescens, qui tuae virtutis Homerum praeconem inveneris." Et vere: nam, nisi Ilias illa exstitisset, idem tumulus, qui corpus ejus contexerat, nomen etiam obruisset.

"How many historians of his exploits is Alexander the Great said to have had with him? And yet, while he stood on the promontory of Sigeum, by the tomb of Achilles, he exclaimed, 'O fortunate youth, to have found a Homer as herald of thy praise!' And truly; for had the Iliad not existed, the same tomb which covered his body would also have buried his renown." — *Archias*, 10.

Praise. Glory.

Trahimur omnes laudis studio, et optimus quisque maxime gloria ducitur.

"We are all attracted by the love of praise, and the noblest are influenced most by glory." — *Archias*, 11.

Slander.

Ut ignis in aquam conjectus, continuo restinguitur et refrigeratur: sic refervens falsum crimen in purissimam et castissimam vitam collatum, statim concidit et exstinguitur.

"As fire thrown into the water is immediately cooled and extinguished, so a false accusation directed against a pure and holy character at once falls down and disappears." — *Q. Roscio Commedo*, 6.

The Populace. Prejudice.

Vulgus ex veritate pauca, ex opinione multa aestimat.

"The populace estimates few things from a true standpoint, most things from preconceived notions." — *Q. Ros. Com.* 10.

Self-made Men. Merit.

Is mihi videtur amplissimus qui sua virtute in altiorem locum pervenit.

"He is, in my opinion, the noblest, who by his own merit has attained to a higher position." — *Sex. Ros. Amerino*, 30.

Diversity of Gifts.

Non enim possumus omnia per nos agere: alius in alia est re magis utilis.

"We are unable, by ourselves, to do everything: one is especially gifted in one direction; another, in another." — *Sex. Ros. Am.* 38.

The Populace.

Non est enim consilium in vulgo, non ratio, non discrimen, non diligentia; semperque sapientes, ea quae populus fecisset, ferenda, non semper laudanda duxerunt.

"There is in the populace no sagacity, no system, no power of discrimination, no perseverance. The wise have always regarded their acts as something to be endured rather than commended." — *Cn. Planc.* 4.

Filial Affection. Virtue.

Pietas fundamentum est omnium virtutum.

"Filial affection is the foundation of all the virtues." — *Cn. Planc.* 12.

Slander.

Nihil est autem tam volucre, quam maledictum; nihil facilius emittitur; nihil citius excipitur, nihil latius dissipatur.

"There is nothing so swift to fly as slander; nothing is uttered more easily, nothing is listened to more readily, nothing is scattered more widely." — *Cn. Planc.* 23.

Candidates. Statesmen.

Virtus, probitas, integritas in candidato, non linguae volubilitas, non ars, non scientia requiri solet.

"Merit, honesty, uprightness, are the qualities to be desired in a candidate; not glibness of tongue, nor knowledge of arts and sciences." — *Cn. Planc.* 25.

Virtue.

In virtute sunt multi adscensus.

"In the approach to virtue there are many steps." — *Ib.*

Gratitude. Virtue.

Gratus animus est una virtus non solum maxima, sed etiam mater virtutum omnium reliquarum.

"A grateful disposition is not only the greatest of virtues, but the mother of all other virtues."—*Cn. Planc.* 33.

Life. Death.

Incertum est, quam longa nostrum cujusque vita futura sit.

"It is uncertain how long the life of each of us will be."—*In Verrem*, II, 1, 58.

Rule of Life. Faults.

Omnia, quae vindicaris in altero, tibi ipsi vehementer fugienda sunt.

"All things that you condemn in another, you especially should avoid."—*In Ver.* II, 3, 2.

Where are We?

O dii immortales! ubinam gentium sumus?

"Ye gods immortal, where are we at?"—*Catiline*, I, 4. Although this rendering involves the current and rather inelegant congressional phrase, it probably expresses quite accurately the indignant emotion of the great orator.

Our Country.

Patria est communis omnium parens.

"Our country is the common parent of all."—*Catiline*, I, 7.

Words. Oratory.

Quia voluntas tacitis nobis intelligi non potest, verba reperta sunt, non quae impedirent, sed quae indicarent voluntatem.

"Since our will cannot become known in silence, words have been invented, not to conceal, but to disclose, our desire."—*Pro A. Caecina*, 18.

Taxation. The State.

Vectigalia nervos esse reipublicae semper duximus.

"We have always regarded taxes as the sinews of the state." — *Pro Lege Manilia*, 7.

Countenance. Mind.

Vultus totus sermo quidam tacitus mentis est.

"The whole countenance is a certain silent discourse of the mind." — *In L. Pisonem*, 1.

Appetite.

Abdomini suo natus, non laudi atque gloriae.

"Born for the gratification of appetite, not for glory and honor." — *In L. Pisonem*, 17. Said of Gabinius; but applicable, doubtless, to many since his day.

Law.

Est igitur haec non scripta sed nata lex; quam non didicimus, accepimus, legimus, verum ex natura ipsa arripuimus, hausimus, expressimus; ad quam non docti, sed facti, non instituti sed imbuti sumus.

"This, therefore, is a law, not written, but inborn; which we have not learned, received, or read, but which we have grasped, drank in, and imbibed from nature; in which we were not instructed, but created; which we received not by education, but by intuition." — *Pro Milone*, 4. Speaking of certain innate principles of right and wrong.

Law. War.

Silent leges inter arma.

"Laws are silent in the clash of arms." — *Pro Milone*, 4.

Recreation.

Homines quamvis in turbidis rebus sint, tamen, si modo homines sunt, interdum animis relaxantur.

"Men, in whatever turmoil of affairs, still, if they are men, sometimes indulge in recreation." — *Philip.* II, 16.

Fear. Duty.

Timor non est diuturnus magister officii.

"Fear is not a lasting teacher of duty." — *Philip.* II, 36.

Recompense. Good. Noble Action.

Satis in ipsa conscientia pulcherrimi facti fructus est.

"The very consciousness of a noble action is sufficient recompense." — *Philip.* II, 44.

The Unprepared. Procrastination.

Breve tempus longum est imparatis.

"A long time is short to those who are not prepared." — *Philip.* III, 1.

Money. War.

Nervos belli, pecuniam infinitam.

"Boundless money, the sinews of war." — *Philip.* V, 2.

Great Events. Influence. Trifles.

Minimis momentis maximae inclinationes temporum fiunt.

"On trifles swing the most sublime events." — *Philip.* V, 10.

Pilots. Advice.

Summi gubernatores in magnis tempestatibus a vectoribus admoneri solent.

"In great storms even the ablest pilots scorn not the counsel of passengers." — *Philip.* VII, 8.

Sufferings. Mind.

Nam, quo major vis est animi, quam corporis, hoc sunt graviora ea, quae concipiuntur animo quam illa, quae corpore.

"For as the power of the mind surpasses that of the body, so mental suffering is more acute than bodily pain." — *Philip.* XI, 4.

Law.

Est enim lex nihil aliud, nisi recta et a numine deorum tracta ratio, imperans honesta, prohibens contraria.

"Law is nothing but a proper rule of action, derived by inspiration from the gods, directing what is right and restraining what is wrong." — *Philip.* XI, 12.

Change. Decay.

Nihil enim semper floret; aetas succedit aetati.

"Nothing maintains its bloom forever; age succeeds to age." — *Philip.* XI, 15.

Mistakes. Second Thoughts.

Cujusvis hominis est errare; nullius, nisi insipientis, in errore perseverare. Posteriores enim cogitationes (ut aiunt) sapientiores solent esse.

"Any one may make a mistake; no one but a fool will continue in error. Second thoughts are best, according to adage." — *Philip.* XII, 2.

Life. Fame.

Brevis a natura nobis vita data est; at memoria bene redditae vitae sempiterna.

"A brief life has been assigned us by nature, but the memory of well spent years is eternal." — *Philip.* XIV, 12.

Fortune.

Fortuna rerum humanarum domina.

"Fortune is the mistress of human affairs." — *Pro Marcello*, 2.

True Greatness. Temperance. Magnanimity.

Animum vincere, iracundiam cohibere, victoriam temperare, adversarium nobilitate, ingenio, virtute praestan-

tem, non modo extollere jacentem, sed etiam amplificare ejus pristinam dignitatem; haec qui faciat, non ego eum cum summis viris comparo, sed simillimum deo judico.

"To curb our inclinations, to restrain our anger, not only to lift up a fallen adversary distinguished for noble birth, genius, and dignity, but even to increase his former dignity; he who does these things I would compare not with the most illustrious heroes, but with God himself." — *Pro Marcello*, 3.

Victory.

Victoria natura est insolens et superba.

"Victory is by nature insolent and proud." — *Pro Marcello*, 3.

Time. Change. Decay.

Nihil est opera aut manu factum, quod aliquando non conficiat et consumat vetustas.

"Nothing has been made by effort and toil which age does not sooner or later destroy and bring to naught." — *Pro Marcello*, 4.

Rule of Life. Perseverance.

Adsiduus usus uni rei deditus et ingenium et artem saepe vincit.

"Untiring devotion to a single purpose often proves superior to genius and art." — *Pro Balbo*, 20.

Change. Opinion. Policy.

Non esse inconstantis puto, sententiam aliquam, tanquam aliquod navigium, atque cursum, ex reipublicae tempestate moderari.

"I do not deem it out of place to change our opinion, as we would the course of a ship, according to the tempest about us." — *Pro Balbo*, 27.

Life. Happiness. Discontent. Old Age.

Quibus enim nihil est in ipsis opis ad bene beateque vivendum, iis omnis aetas gravis est; qui autem omnia bona a se ipsis petunt, iis nihil potest malum videri quod naturae necessitas afferat. Quo in genere est in primis senectus, quam ut adipiscantur omnes optant, eandem accusant adepti: tanta est stultitiae inconstantia atque perversitas.

"To those indeed who have within themselves no fount of happiness, every stage of life will seem a burden; but to those who seek all blessings from within, nothing can seem really bad which comes in the course of nature. This is especially the case with old age; that the very object which, at a distance, all desire, when attained becomes the subject of complaint: so great is the inconsistency and perversity of human folly." — *De Senectute*, 2.

Rule of Life. Nature. Wisdom.

Quocirca si sapientiam meam admirari soletis, — in hoc sumus sapientes, quod naturam optimam ducem tanquam deum sequimur eique paremus.

"Wherefore if I have any claim to that wisdom which you are wont to admire, it lies in this, that I follow nature with implicit obedience and resign myself to all her sacred ordinances." — *De Senectute*, 2.

Repartee. Genius. Development.

Ut Themistocles fertur Seriphio cuidam in jurgio respondisse, quum ille dixisset non eum sua, sed patriae gloria splendorem assecutum: *Nec hercule, inquit, si ego Seriphius essem, nec tu, si Atheniensis, clarus umquam fuisses.*

"When a certain native of the island of Seriphos told Themistocles in some altercation, that he was indebted for his illustrious fame not to the intrinsic merit of his actions, but to the country in which he had the good fortune to be born, 'It may be so,' replied the Athenian general, 'for if I had been born at Seriphos, I could have had no opportunity of developing my talents; but allow me to remind you that yours would never have cut any figure though you had been born at Athens.'" — *De Senectute*, 3.

Rule of Life. Energy.

Quod est, eo decet uti: et quidquid agas, agere pro viribus.

"Whatever ability one possesses, that he ought to use; and whatever he undertakes, that do with all his might." — *De Senectute*, 9.

Old Age. Childhood. Teaching.

Quid enim est jucundius senectute stipata studiis juventutis? An ne eas quidem vires senectuti relinquimus, ut adolescentes doceat, instituat, ad omne officii munus instruat? quo quidem opere quid potest esse prąeclarius?

"Indeed what is there more pleasing than old age encompassed by the vigor of childhood? I suppose it will not be denied that old age possesses the faculties necessary for instructing the youth and training them in every noble duty. What occupation, indeed, could be more splendid than this?" — *De Senectute*, 9.

Old Age. Childhood.

Ut enim adolescentem, in quo est senile aliquid, sic senem, in quo est aliquid adolescentis, probo; quod qui sequitur, corpore senex esse poterit, animo numquam erit.

"As I love to see the ardor of youth somewhat tempered with the gravity of age, so I am equally pleased to see the torpor of age enlivened by the brightness of youth; and he who unites these qualities, though years advance, will remain ever young in spirit." — *De Senectute*, 11.

Rule of Life. Memory. Pythagorean Maxim.

Pythagoreorum more exercendae memoriae gratia, quid quoque die dixerim, audierim, egerim, commemoro vesperi.

"For the purpose of training my memory, I have observed the custom of the Pythagoreans in recalling at evening whatever I have said or heard or done through the day." — *De Senectute*, 11.

The celebrated maxim of Pythagoras has been beautifully embodied in the following lines: —

"Nightly forbear to close thine eyes to rest,
Ere thou hast questioned in thy conscious breast
What sacred duty thou hast left undone,
What act committed which thou ought'st to shun;
And as fair truth or error marks the deed,
Let sweet applause or sharp rebuke succeed.
So shall thy path, while this great rule be thine,
Undevious lead in virtue's path divine."

Pleasure.

Impedit enim consilium voluptas, rationi inimica est, mentis, ut ita dicam, praestringit oculos.

"Pleasure perverts counsel, is unfriendly to reason, and, as it were, obscures the vision."—*De Senectute*, 12.

Old Age.

Habet senectus, honorata praesertim, tantam auctoritatem, ut ea pluris sit quam omnes adolescentiae voluptates.

"Old age, especially when crowned with honors, possesses such majesty that this alone is preferable to all the pleasures of youth."—*De Senectute*, 17.

Time. Life. Success.

Sed mihi ne diuturnum quidem quidquam videtur, in quo est aliquid extremum. Quum enim id advenit, tum illud, quod praeteriit, effluxit; tantum remanet, quod virtute et recte factis consecutus sis. Horae quidem cedunt et dies et menses et anni, nec praeteritum tempus umquam revertitur, nec quid sequatur sciri potest. Quod cuique temporis ad vivendum datur, eo debet esse contentus; neque enim histrioni, ut placeat, peragenda fabula est, modo in quocumque fuerit actu probetur, neque sapienti usque ad *Plaudite* veniendum est. Breve enim tempus aetatis satis longum est ad bene honesteque vivendum; sin processerit longius, non magis dolendum est, quam

agricolae dolent, praeterita verni temporis suavitate aestatem autumnumque venisse. Ver enim tamquam adolescentiam significat ostenditque fructus futuros.

"To me, indeed, no period of time seems long which must of necessity end. When once it is past, it leaves no trace behind, and only remains in the consciousness of noble deeds. Thus hours and days and months and years glide imperceptibly away — the past never to return, the future involved in impenetrable obscurity. Whatever portion of time is awarded to us in life, each ought to be content, remembering that it is in life as on the stage, where it is not necessary in order to be approved, that the actor's part should continue to the end of the drama; it is sufficient in whatever scene he shall make his final exit, that he support the character assigned him with deserved applause. A short period of life is long enough for living honorably and well; but should our years continue longer, our entrance into old age is no more to be lamented than the husbandman regrets when the bloom of the springtime has passed, that summer and autumn is at hand. Youth is the springtime of life, and the blossoms it then puts forth are indications of the fruits which shall be gathered in succeeding years." — *De Senectute*, 19.

Life. Death. The Soul. Immortality.

Mihi quidem nunquam persuaderi potuit, animos, dum in corporibus essent mortalibus, vivere; cum exiissent ex iis, emori; nec vero, tum animum esse insipientem, cum ex insipienti corpore evasisset; sed cum omni admixtione corporis liberatus, purus et integer esse coepisset, tum esse sapientem.

"I never, indeed, could convince myself that our spirits, so long as they remain in these mortal bodies, could really be said to live, and that when they leave them, they die; or that the soul becomes deprived of sense when it departs from the body; but, on the contrary, when it is freed from the body, and begins to regain its purity and identity, then only it becomes truly sapient." — *De Senectute*, 22.

Life. Death. Probation.

Neque me vixisse poenitet: quoniam ita vixi, ut non frustra me natum existimem: et ex vita ita discedo, tam-

quam ex hospitio, non tamquam ex domo; commorandi enim natura deversorium nobis, non habitandi locum dedit.

"I do not regret my past life, for I have so lived that I do not consider my existence in vain; and when life ends I shall depart as from an inn, not from a home; for nature seems to me to have ordained this station, not for a permanent abode, but for a transitory dwelling."—*De Senectute*, 23.

The Soul. Immortality.

Quod si in hoc erro, quod animos hominum immortales esse credam, lubenter erro: nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo.

"But if I should be mistaken in the belief that the souls of mankind are immortal, still I prefer the error; nor while life remains, will I relinquish this error that yields me such satisfaction."—*De Senectute*, 23.

Death. Heaven. The Soul.

O praeclarum diem, quum in illud divinum animorum concilium coetumque proficiscar, quumque ex hac turba et colluvione discedam! Proficiscar enim non ad eos solum viros, de quibus ante dixi, verum etiam ad Catonem meum, quo nemo vir melior natus est, nemo pietate praestantior; cujus a me corpus est crematum—quod contra decuit ab illo meum,—animus vero non me deserens, sed respectans, in ea profecto loca discessit, quo mihi ipsi cernebat esse veniendum.

"O glorious day when I shall enter that divine company and home of souls, when I shall leave this turmoil and conflux of impurities! for I shall go not only to these men of whom I have just spoken, but also to my Cato, than whom no better man was ever born, no man more eminent in all good works, for whom I performed the last sad rites, when it seemed more fitting that he should mourn for me: whose soul not forgetting me, but often looking back upon me, departed to that place whither it perceived that I, too, soon must come."—*De Senectute*, 23.

Friendship. Prosperity. Adversity.

Ego vos hortari tantum possum, ut amicitiam omnibus rebus humanis anteponatis; nihil est enim tam naturae aptum, tam conveniens ad res vel secundas vel adversas.

"For my part I can only urge you to value friendship above all earthly possessions; there is nothing so suited to our nature or so adapted to prosperity or adversity." — *De Amicitia*, 5.

Friendship. Wisdom.

Est enim amicitia nihil aliud nisi omnium divinarum humanarumque rerum cum benevolentia et caritate consensio; qua quidem haud scio an excepta sapientia nihil melius homini sit a dis immortalibus datum.

"Friendship is nothing less than a complete union of feeling on all subjects, divine and human, accompanied by kind feeling and attachment. With the single exception of wisdom, I know of no greater blessing conferred upon mankind by the gods." — *De Amicitia*, 6.

Companionship. Prosperity. Adversity.

Quid dulcius quam habere quicum omnia audeas sic loqui ut tecum? Qui esset tantus fructus in prosperis rebus, nisi haberes qui illis aeque ac tu ipse gauderet? Adversas vero ferre difficile esset sine eo, qui illas gravius etiam quam tu ferret.

"What is there more delightful than to have a companion in whom you dare confide all things with utmost freedom? What fruits of prosperity would be so enjoyable in the absence of those who might participate in their enjoyment, and how difficult must it prove to bear adversity unless supported by some generous associate who more than equally divides the load." — *De Amicitia*, 6.

Friendship. Prosperity. Adversity.

Secundas res splendidiores facit amicitia, et adversas, partiens communicansque, leviores.

"Friendship throws a greater luster on prosperity, while it lightens adversity by sharing its griefs and anxieties." — *De Amicitia*, 6.

Friendship. Hope. The Future. Encouragement.

Quumque plurimas et maximas commoditates amicitia contineat, tum illa nimirum praestat omnibus, quod bonam spem praelucet in posterum nec debilitari animos aut cadere patitur. Verum enim amicum qui intuetur, tamquam exemplar aliquod intuetur sui. Quocirca et absentes adsunt et egentes abundant et imbecilli valent, et, quod difficilius dictu est, mortui vivunt.

"While friendship embraces very many great advantages, it undoubtedly surpasses all in this, that it shines with a brilliant hope over the future and never suffers the spirit to falter or fail. He who looks upon a true friend beholds, as it were, a kind of image of himself. In this way the absent are with us, the needy have abundance, the infirm are well, and, what seems hardest of all to say, the dead still live."—*De Amicitia*, 7.

Rule of Life. Friendship.

Haec igitur prima lex amicitiae sanciatur, ut ab amicis honesta petamus, amicorum causa honesta faciamus.

"Let this, therefore, be established as a primary law of friendship, that we expect from our friends only what is honorable; and, for our friends' sake, do what is honorable."—*De Amicitia*, 13.

Friendship.

O praeclaram sapientiam! Solem enim e mundo tollere videntur qui amicitiam e vita tollunt, qua nihil a dis immortalibus melius habemus, nihil jucundius.

"O matchless wisdom! they seem to take the sun out of the world, who rob life of its friendship; for the immortal gods have conferred upon mankind no greater boon."—*De Amicitia*, 13.

Mind. Good. Evil.

Ergo hoc proprium est animi bene constituti, et laetari bonis rebus et dolere contrariis.

"This is the evidence of a well trained mind, that it delights in what is good and recoils instinctively from what is bad."—*De Amicitia*, 13.

Fortune. Prosperity. Arrogance.

Non enim solum ipsa Fortuna caeca est, sed eos etiam plerumque efficit caecos, quos complexa est. Itaque efferuntur fere fastidio et contumacia, neque quidquam insipiente fortunato intolerabilius fieri potest. Atque hoc quidem videre licet, eos, qui antea commodis fuerint moribus, imperio, potestate, prosperis rebus immutari, sperni ab iis veteres amicitias, indulgeri novis.

"Not only is Fortune herself blind, but she generally blinds those whom she indulges. For this cause they are often proud and arrogant, nor is there anything more intolerable than a prosperous fool. On this account we often see those who were formerly affable, completely changed by a little authority, power or prosperity, despising their old acquaintances and indulging only the new."—*De Amicitia*, 15.

Popularity. Merit.

Nec vero negligenda est fama, nec mediocre telum ad res gerendas existimare oportet benevolentiam civium, quam blanditiis et assentando colligere turpe est; virtus, quam sequitur caritas, minime repudianda est.

"Popularity indeed, if purchased at the expense of base condescension to vice, is a disgrace to the possessor, but when it is the natural result of praiseworthy action, it is an acquisition which no wise man will despise."—*De Amicitia*, 17.

Friendship. Adversity.

Ennius recte: *Amicus certus in re incerta cernitur.*

"Ennius has rightly said: 'A true friend is known in adversity.'"—*De Amicitia*, 17.

Merit. Excellence.

Rarum genus! et quidem omnia praeclara rara, nec quidquam difficilius quam reperire quod sit omni ex parte in suo genere perfectum.

"Rare merit! and indeed all excellence is rare, for nothing is more difficult to find than perfection."—*De Amicitia*, 21.

Friendship. Virtue. Vice.

Virtutum amicitia adjutrix a natura data est, non vitiorum comes.

"Friendship was appointed by nature as an aid to the virtues, not a companion of vice." — *De Amicitia*, 22.

Friendship. Modesty.

Nam maximum ornamentum amicitiae tollit, qui ex ea tollit verecundiam.

"He robs friendship of its greatest ornament, who takes from it modesty." — *De Amicitia*, 22.

Society.

Si quis in caelum ascendisset naturamque mundi et pulchritudinem siderum perspexisset, insuavem illam admirationem ei fore, quae jucundissima fuisset, si aliquem cui narraret habuisset.

"If one could even mount to heaven and behold the splendors of the starry world, his admiration would be greatly diminished, unless he had some one with whom he might share his delights." — *De Amicitia*, 23.

Virtue. Hypocrisy.

Virtute enim ipsa non tam multi praediti esse, quam videri volunt.

"The fact is, there are not so many possessed of virtue itself as wish to appear its possessor." — *De Amicitia*, 26.

Virtue. Life. Immortality.

Vivit tamen semperque vivet; virtutem enim amavi illius viri, quae exstincta non est.

"He lives and shall forever live; for it was his virtues that endeared him to me, and they can never die." — *De Amicitia*, 27. Speaking of Scipio, an intimate and illustrious friend.

Friendship.

Equidem ex omnibus rebus, quas mihi aut fortuna aut natura tribuit, nihil habeo, quod cum amicitia Scipionis possim comparare. In hac mihi de re publica consensus, in hac rerum privatarum consilium, in eadem requies plena oblectationis fuit. Numquam illum ne minima quidem re offendi, quod quidem senserim; nihil audivi ex eo ipse, quod nollem.

"Of all the blessings which fortune or nature has bestowed upon me, I have nothing that compares with the friendship of Scipio. I have found it a companion in all public affairs, a counsellor in private, and always a source of the truest satisfaction. I am not conscious of ever having given him the slightest offense; and, surely, I never heard a word from his lips which I had cause to wish he had not uttered."—*De Amicitia*, 27. What a comment of enviable praise to pronounce upon a friendship which had covered a period of many years, and proven the highest satisfaction of a worthy life!

Friendship. Virtue.

Vos autem hortor ut ita virtutem locetis, sine qua amicitia esse non potest, ut ea excepta nihil amicitia praestabilius putetis.

"I entreat you to remember that there can be no true friendship that is not founded on virtuous principles, nor any acquisition, virtue only excepted, that is preferable to friendship."—*De Amicitia*, 27.

Virtue. Practice.

Nec vero habere virtutem satis est, quasi artem aliquam, nisi utare.

"It is not sufficient to possess a virtue, like an accomplishment, unless we put it in practice."—*De Republica*, I, 2.

Reason. Witnesses.

Apud bonum judicem, argumenta plus quam testes valent.

"Before a wise judge, proofs by reasoning are more potent than witnesses."—*De Republica*, I, 34.

Advice. Self-direction.

Nemo est qui tibi sapientius suadere possit teipso: numquam labere, si te audies.

"No one can advise you more wisely than yourself. You will never fail if you listen to your own advice." — *Epistolae*, II, 7.

Grief. Time.

Nullus dolor est, quem non longinquitas temporis minuat, ac molliat.

"There is no grief which time does not assuage." — *Epistolae*, IV, 5.

Home.

Nullus est locus domestica sede jucundior.

"There is no place more charming than home." — *Epistolae*, IV, 8.

Friendship. Pretense.

Non facile dijudicatur amor verus, et fictus, nisi aliquod incidat ejusmodi tempus, ut, quasi aurum igni, sic benevolentia fidelis periculo aliquo perspici possit: caetera sunt signa communia.

"True affection is not easily distinguished from the false. For adversity is to friendship what fire is to gold — the only reliable test. In other respects they have the same common marks." — *Epistolae*, IX, 16.

Fools.

Stultorum plena sunt omnia.

"All places are full of fools." — *Epistolae*, IX, 22.

Merit. Patriotism.

Nihil ex omnibus rebus humanis est praeclarius aut praestantius quam de republica bene mereri.

"Of all human honors there is nothing more glorious or excellent than to deserve well of one's country." — *Epistolae*, X, 5.

Events. Philosophy. History.

Semper me causae eventorum magis movent, quam ipsa eventa.

"The causes of events are always more interesting to me than the events themselves." — *Epistola ad Atticum*, IX, 5.

Rule of Life. Conscience.

In omni vita sua quemque a recta conscientia traversum unguem non oportet discedere.

"During our entire life we ought not to deviate a nail's breadth from clear conscience." — *Epistola ad Atticum*, XIII, 20.

Professions.

Quam quisque norit artem, in hac se exerceat.

"Let every man practice the profession which he best knows." — *Tusc. Quaest.* I, 18.

Nature. Truth. Investigation.

Natura inest mentibus nostris insatiabilis quaedam cupiditas veri videndi.

"Nature has invested our minds with a certain insatiable desire for discovering truth." — *Tusc. Quaest.* I, 19.

Glory. Virtue.

Gloria virtutem tamquam umbra sequitur.

"Glory follows virtue like a shadow." — *Tusc. Quaest.* I, 45.

Death. Immortality.

Supremus ille dies non nostri extinctionem sed commutationem affert loci.

"That last day brings to us not extinction, but only change of place." — *Tusc. Quaest.* I, 49.

Philosophy.

Cultura animi, philosophia est: haec extrahit vitia radicitus, et praeparat animos ad satus accipiendos.

"Philosophy is the cultivation of the mind: it eradicates vices, and prepares the mind for receiving proper seed." — *Tusc. Quaest.* II, 5.

Habit.

Consuetudinis magna vis est.

"Great is the power of habit." — *Tusc. Quaest.* II, 17.

Reason.

Domina omnium et regina ratio.

"Reason is the mistress and queen of all things." — *Tusc. Quaest.* II, 21.

Conscience. Virtue.

Nullum theatrum virtuti conscientia majus est.

"There is no greater theater for virtue than conscience." — *Tusc. Quaest.* II, 26.

Faults. Fools.

Est proprium stultitiae, aliorum vitia cernere, oblivisci suorum.

"It is the peculiar quality of a fool to observe the faults of others and forget his own." — *Tusc. Quaest.* III, 30.

Excellence. Labor.

Quid praeclarum, non idem arduum?

"What excellence is there that is not hard to attain?" — *Tusc. Quaest.* III, 34.

Avarice. Mind.

Cum est concupita pecunia, nec ratio sanat cupiditatem, existit morbus animi eique morbo nomen est avaritia.

"When money is coveted, and the desire is not cured by reason, there is a disease of the mind; and the name of that disease is avarice." — *Tusc. Quaest.* IV, 2.

Philosophy.

O vitae philosophia dux! O virtutis indagatrix, expultrixque vitiorum! quid non modo nos, sed omnino vita hominum sine te esse potuisset? tu urbes peperisti: tu dissipatos homines in societatem vitae convocasti: tu eos inter se primo domiciliis, deinde conjugiis, tum litterarum, et vocum communione junxisti: tu inventrix legum, tu magistra morum, et disciplinae fuisti: ad te confugimus: a te opem petimus. Est autem unus dies bene, et ex praeceptis tuis actus, peccanti immortalitati anteponendus.

"O Philosophy, thou guide to life; thou seeker of virtue, banisher of vice! What could we, and the whole world as well, have done without thee? It is thou that hast founded cities, and collected men in social unity; thou that has brought them together in harmony,— first in dwellings, then in marriage, then in the delights of literature: thou hast been the inventor of laws, the master of morals and learning. To thee we wing our flights, of thee seek aid. One day spent nobly, and in harmony with thy precepts, is worth an immortality of sin." — *Tusc. Quaest.* V, 2.

Philosophy. Socrates.

Socrates primus philosophiam devocavit e coelo, et in urbibus collocavit, et in domos etiam introduxit, et coegit de vita, et moribus, rebusque bonis et malis quaerere.

"Socrates was the first who brought down philosophy from heaven, introducing it among the abodes of men, and compelling them to study the science of life, of human morals, and the springs of good and evil." — *Tusc. Quaest.* V, 4.

Life. Fortune. Wisdom.

Vitam regit fortuna, non sapientia.

"It is fortune, not wisdom, that rules the life of man." — *Tusc. Quaest.* V, 9.

Mind.

Humanus autem animus, decerptus ex mente divina, cum alio nullo, nisi cum ipso deo, si hoc fas est dictu, comparari potest.

"The mind of man, a particle plucked from the intellect of the Almighty, can be compared with nothing else, if you will pardon the expression, than with God himself." — *Tusc. Quaest.* V, 13.

Rule of Life. Injuries.

Accipere quam facere injuriam praestat.

"It is far better to receive than to do an injury." — *Tusc. Quaest.* V, 19.

Poets. Self-esteem.

Adhuc neminem cognovi poetam, qui sibi non optimus videretur.

"I have never yet known a poet who did not think himself super-excellent." — *Tusc. Quaest.* V, 22.

God. Imitation.

Ipsa cogitatio de vi et natura deorum, studium incendit illius aeternitatis imitandae.

"The very contemplation of the power and majesty of God awakens the desire of imitation." — *Tusc. Quaest.* V, 25.

Mind. Temperance.

Ne mente quidem recte uti possumus, multo cibo et potione completi.

"We cannot use the mind aright when filled with excess of food and drink." — *Tusc. Quaest.* V, 35.

Socrates. Citizenship. Fraternity.

Patria est ubicumque est bene. Socrates quidem cum rogaretur, cujatem se esse diceret, Mundanum, inquit. Totius enim mundi se incolam, et civem arbitrabatur.

"Our country is wherever we are happy. When Socrates was asked to what country he belonged, he replied, 'The world'; for he considered himself an inhabitant and citizen of the entire globe." — *Tusc. Quaest.* V, 37.

Memory.

Memoria est thesaurus omnium rerum et custos.

"Memory is the treasury and guardian of all things." — *De Oratore*, I, 5.

Socrates. Character. Learning.

Socrates dicere solitus est, quibus id persuasum esset, ut nihil mallent se esse, quam bonos viros, iis reliquam facilem esse doctrinam.

"Socrates used to say, that, to such as were persuaded to put good character above all else, every other kind of learning was easy." — *De Oratore*, I, 47.

Pleasure. Advantage.

Multi levissimam delectationem gravissimae utilitati anteponunt.

"Many prefer the smallest pleasure to the most important advantage." — *De Oratore*, II, 5.

History.

Historia testis temporum, lux veritatis, vita memoriae, magistra vitae, nuntia vetustatis.

"History is the witness of the times, the torch of truth, the life of memory, the teacher of life, the messenger of antiquity." — *De Oratore*, II, 9.

Avarice. Luxury.

Avaritiam si tollere vultis, mater ejus est tollenda luxuries.

"If you wish to remove avarice, you must remove luxury, which is its mother." — *De Oratore*, II, 40.

Character. Ignorance of Self.

Minime sibi quisque notus est et difficillime de se quisque sentit.

"Every one is least known to himself, and finds his greatest difficulty in understanding his own character." — *De Oratore*, III, 9.

Countenance. The Eyes. Soul.

Imago animi vultus est, indices oculi.

"The countenance is the very portrait of the soul; the eyes, an introduction." — *De Oratore*, III, 59.

Man. Thought. Action.

Homo ad duas res, ad intelligendum et ad agendum, est natus.

"Man was born for two things, — thinking and acting." — *De Finibus*, II, 13.

Temperance.

Temperantia est moderatio cupiditatum rationi obediens.

"Temperance is the moderating of our desires in obedience to reason." — *De Finibus*, II, 19.

Beginning.

Omnium rerum principia parva sunt.

"The beginnings of all things are small." — *De Finibus*, V, 21.

Nature. Man. Heaven.

Natura solum hominem erexit, ad coelique quasi cognationis, domiciliique pristini conspectum excitavit.

"Nature has created man alone erect, and directed his thoughts to the contemplation of heaven as though it were his ancient home."—*De Legibus*, I, 9.

The Furies. Conscience. Punishment.

Insectantur furiae, non ardentibus taedis, sicut in fabulis, sed angore conscientiae, fraudisque cruciatu.

"The furies pursue men, not with flaming torches, as the poets feign, but with remorse of conscience and the tortures of guilt."—*De Legibus*, I, 22.

Prayer. Beginning.

A diis immortalibus sunt nobis agendi capienda primordia.

"All undertakings should be begun with prayer to the immortal gods."—*De Legibus*, II, 2.

Law.

Hanc igitur video sapientissimorum fuisse sententiam, legem neque hominum ingeniis excogitatam, nec scitum aliquod esse populorum, sed aeternum quiddam, quod universum mundum regeret, imperandi prohibendique sapientia.

"I see, therefore, that this has been the opinion of the wisest, that law has not been thought out by the ingenuity of mankind, neither is it a mere decree of the people, but a certain eternal principle. directing and restraining all things in wisdom."—*De Legibus*, II, 4.

Guilt. The Soul.

Animi labes nec diuturnitate vanescere nec amnibus ullis elui potest.

"The stains of the soul can neither be effaced by time nor washed away by the deep flowing waters of the sea."—*De Legibus*, II, 10.

Art. Teaching.

Nam non solum scire aliquid, artis est, sed quaedam ars etiam docendi.

"For not only is there art required in understanding a thing, but there is also a certain art in teaching it." — *De Legibus*, II, 19.

Magistrates. Law.

Vere dici potest, magistratum legem esse loquentem; legem autem, mutum magistratum

"It may be truly said that the magistrate is a speaking law; and the law, a silent magistrate." — *De Legibus*, III, 1.

Obedience. Command.

Qui modeste paret, videtur, qui aliquando imperet, dignus esse.

"He who obeys with becoming grace seems worthy of some day being placed in command." — *De Legibus*, III, 2.

Safety. People. Law.

Salus populi suprema lex esto.

"Let the safety of the people be the highest law." — *De Legibus*, III, 13. Said to be an extract from the celebrated Twelve Tables of Roman Law.

God. Religion.

In omnium animis deorum notionem impressit ipsa natura. Quae est enim gens, aut quod genus hominum, quod non habeat sine doctrina anticipationem quandam deorum?

"Nature herself has imprinted the idea of God upon the minds of all. For what nation or race of men is there which has not, aside from teaching, some innate conception of God?" — *De Natura Deorum*, I, 16.

God. Immortality.

Quae enim nobis natura informationem deorum ipsorum dedit, eadem insculpsit in mentibus, ut eos aeternos, et beatos haberemus.

"The same nature which has given us our conception of the gods has engraven upon our minds the idea that they are eternal and happy." — *De Natura Deorum*, I, 17.

God. Reverence. Omniscience.

Quis non timeat omnia providentem, et cogitantem, et animadvertentem, eum.

"Who should not fear Him who foresees, considers, and perceives all things?" — *De Natura Deorum*, I, 20.

God.

Nihil est praestantius deo; ab eo igitur necesse est mundum regi. Nulli igitur est naturae obediens aut subjectus deus. Omnem ergo regit ipse naturam.

"Nothing is superior to God; by him, therefore, must the world be governed. He is subject to no law of nature. He, therefore, rules all nature." — *De Natura Deorum*, II, 30.

Nature. Art.

Meliora sunt ea, quae natura, quam illa, quae arte perfecta sunt.

"Those things are better which have been perfected by nature than those which have been furnished by art." — *De Natura Deorum*, II, 34.

Inspiration. True Greatness.

Nemo vir magnus sine aliquo afflatu divino umquam fuit.

"No man was ever great without divine inspiration." — *De Natura Deorum*, II, 66.

Clearness. Argument.

Perspicuitas enim argumentatione elevatur.

"Clearness is oft obscured by debate." — *De Natura Deorum*, III, 4.

Experience. Training. Education.

Callidos esse appello, quorum tanquam manus opere, sic animus usu concalluit.

"I call those experienced whose minds are strengthened by training, as the hands are hardened by toil." — *De Natura Deorum*, III, 10.

Justice.

Justitia suum cuique distribuit.

"Justice renders each his due." — *De Natura Deorum*, III, 15.

Teachers. Education.

Quod enim munus reipublicae afferre majus, meliusve possumus, quam si docemus, atque erudimus juventutem.

"What nobler service can one render to the state than that of training and instructing the rising generation?" — *Divin.* II, 2.

Prophecy. Guessing.

Bene qui conjiciet, vatem hunc perhibebo optimum.

"He who guesses best I shall always regard as the most sagacious prophet." — *Divin.* II, 5.

Visionaries.

Quod est ante pedes, nemo spectat: coeli scrutantur plagas.

"No one looks at what is immediately before him; all are gazing at the skies." — *Divin.* II, 13.

God. Omnipotence.

Nihil est quod deus efficere non possit.

"There is nothing which God cannot accomplish." — *Divin.* II, 41.

The Mind. Immortality. Divinity.

Deum te igitur scito esse: siquidem Deus est, qui viget, qui sentit, qui meminit, qui providet, qui tam regit, et moderatur, et movet id corpus, cui praepositus est, quam hunc mundum ille princeps Deus: et ut mundum ex quadam parte mortalem ipse Deus aeternus, sic fragile corpus animus sempiternus movet.

"Know, therefore, that thou art a divine being, and that it is indeed Divinity that dwells within thee, and which feels, remembers, foresees, rules, controls, and moves the body over which it presides in the same way as the Supreme Being governs the world; and as the Eternal God directs the world, which is in a certain sense mortal, so the never-dying spirit directs this fragile frame." — *Somnium Scipionis*, 8.

Bravery. Temperance. Pleasure.

Fortis vero, dolorem summum malum judicans; aut temperans, voluptatem summum bonum statuens, esse certe nullo modo potest.

"No man can be brave, who considers pain to be the greatest evil of life; nor temperate, who regards pleasure as the highest good." — *De Officiis*, I, 2.

Life. Responsibility.

Nulla vitae pars neque publicis, neque privatis; neque forensibus, neque domesticis in rebus; neque si tecum agas quid, neque si cum altero contrahas, vacare officio potest: in eoque et colendo sita vitae est honestas omnis, et in negligendo turpitudo.

"There is no part of life, whether public or private, at home or abroad, whether we act singly or in company with others, that is free from responsibility. In the proper discharge of this obligation lies all the dignity, and in its neglect all the disgrace, of life." — *De Officiis*, I, 2.

Education.

Omnes enim trahimur et ducimur ad cognitionis, et scientiae cupiditatem: in qua excellere pulchrum putamus.

"We are all drawn and attracted by the desire for knowledge and learning, in which we consider it honorable to excel."—*De Officiis*, I, 6.

Preparation. Business.

In omnibus negotiis, prius, quam aggrediare, adhibenda est praeparatio diligens.

"In all business transactions a diligent preparation should be made before you proceed."—*De Officiis*, I, 21.

Resolution. Adversity.

Fortis vero et constantis est, non perturbari in rebus asperis, nec tumultuantem de gradu dejici, ut dicitur; sed praesentis animi uti consilio, nec a ratione discedere.

"It is the part of a brave and resolute man not to be ruffled in adversity, nor hurled in confusion from his post, so to speak, but to preserve discretion and presence of mind without departing from his purpose."—*De Officiis*, I, 24.

Manner. Character.

Id enim maxime quemque decet, quod est cujusque suum maxime.

"A man's own manner and character is what best becomes him."—*De Officiis*, I, 31.

Inheritance. Character.

Optima autem hereditas a patribus traditur liberis, omnique patrimonio praestantior, gloria virtutis, rerumque gestarum: cui dedecori esse, nefas, et impium judicandum est.

"The best inheritance which a father can leave to his children, and which is superior to any patrimony, is the glory of his virtue and noble deeds; to disgrace which ought to be considered base and impious."—*De Officiis*, I, 33.

Consistency. Character.

Nihil est, quod tam deceat, quam in omni re gerenda, consilioque capiendo servare constantiam.

"Nothing is so becoming in all our actions and deliberations as to maintain consistency of conduct." — *De Officiis*, I, 34.

Degeneracy. Character.

Odiosum est enim, cum a praetereuntibus dicitur: *O domus antiqua, heu, quam dispari dominare domino!*

"It is a disgrace when said by passers-by, 'O ancient house! alas, how unlike is thy present master to thy former lord!'" — *De Officiis*, I, 39.

Dignity. Character. Home.

Ornanda est enim dignitas domo, non ex domo tota quaerenda: nec domo dominus, sed domino domus honestanda est.

"One's dignity ought to be graced by his house, but not sought entirely from it. The master should not be ennobled by the house, but the house by the master." — *De Officiis*, I, 39.

Prudence.

Prudentia est rerum expetendarum fugiendarumque scientia.

"Prudence is the knowledge of things to be sought and to be avoided." — *De Officiis*, I, 45.

Incorruptibility. Character.

Maxime admirantur eum, qui pecunia non movetur: quod in quo viro perspectum sit, hunc igni spectatum arbitrantur.

"Mankind especially admire him who is not influenced by money; for the man who manifests this character they regard as ore purified by fire." — *De Officiis*, II, 11.

Recommendation. Character.

Prima commendatio proficiscitur a modestia, tum pietate in parentes, tum in suos benevolentia.

"The chief recommendation of a young man is modesty, obedience to parents, and affection for relations."—*De Officiis*, II, 13.

Life. Duty. Character.

Quis igitur vivit, ut vult, nisi qui recta sequitur, qui gaudet officio, cui vivendi via considerata, atque provisa est?

"Who therefore lives as he desires but the man who walks uprightly, rejoices in the performance of duty, and considers carefully the path of life he ought to pursue?"—*Paradoxa*, V, 1.

Economy. Revenue.

O dii immortales! non intelligunt homines, quam magnum vectigal sit parsimonia.

"Immortal gods! men do not know how great a revenue is economy."—*Paradoxa*, VI, 3.

Thought. Action. Wisdom.

Agere considerate pluris est quam cogitare prudenter.

"It is even better to act considerately than to think wisely."

Education. Mind.

Animi cultus quasi quidam humanitatis cibus.

"Cultivation is to the mind what food is to the body."

Rule of Life. Deliberation. Action.

Antequam incipias consulto, et ubi consulueris facto opus est.

"Before you begin, consider; and when you have considered, act."

Soothsayers. Deception.

Cato mirari se aiebat, quod non rideret aruspex aruspicem cum videret.

"Cato used to say he wondered how one soothsayer could refrain from laughter when he met another." An allusion to the high-handed manner in which they imposed upon the ignorance and credulity of the masses.

Conscience. Consolation. Uprightness.

Conscientia rectae voluntatis maxima consolatio est rerum incommodarum.

"A consciousness of upright purpose is the greatest consolation in adversity."

Rule of Life. Companionship.

Cum tristibus severe, cum remissis jucunde, cum senibus graviter, cum juventute comiter vive.

"With those who are sad, be serious; with the idle, be cheerful: with the old, be grave; and with the young, be gay."

Learning. Mind.

Doctrina est ingenii naturale quoddam pabulum.

"Learning is, as it were, the natural food of the mind."

Fortitude. Temperance. Prudence. Justice.

Fortitudo in laboribus periculisque cernitur: temperantia in praetermittendis voluptatibus: prudentia in delectu bonorum et malorum: justitia in suo cuique tribuendo.

"Fortitude is beheld in the endurance of toils and dangers; temperance, in the self-denial of luxuries; prudence, in the choice between good and evil: justice, in rendering to every one his due."

Glory. Merit.

Gloria est consentiens laus bonorum, incorrupta vox bene judicantium de excellenti virtute.

"Glory is the unanimous praise of the good, the unbought voice of those who can well discriminate as to surpassing virtue."

The Right. Defense.

Justae causae facilis est defensio.

"It is easy to defend a just cause."

Habit.

Magna est vis consuetudinis: haec ferre laborem, contemnere vulnus et dolorem docet.

"Great is the power of habit: it teaches us to bear fatigue, and to despise wounds and pains."

Life.

Natura dedit usuram vitae tanquam pecuniae nulla praestituta die.

"Nature has bestowed life upon us, at interest, like money; no day being fixed for its recall."

Man. True Greatness. Inspiration.

Nemo vir magnus, sine aliquo afflatu divino, unquam fuit.

"No man was ever great without some divine inspiration."

Absurdity. Philosophy.

Nihil tam absurdum dici potest ut non dicatur a philosopho.

"There is nothing so absurd but that it may have been said by some philosopher."

Poor Recommendation. Deceit.

Nihil eum commendat praeter simulatam versutamque tristitiam.

"He has nothing to recommend him but an assumed and deceitful seriousness."

Reason. Authority.

Non enim tam auctoritatis in disputando, quam rationis momenta quaerenda sunt.

"In discussing a question more reliance ought to be placed on the influence of reason than on the weight of authority."

Praise. Honesty. Punishment.

Si laus hominem allicere ad recte faciendum non potest, ne metus quidem a foedissimis factis potest avocare.

"If the love of praise cannot induce a man to act honestly, the fear of punishment can never restrain him from the basest actions."

Truth. Error.

Utinam tam facile vera invenire possem, quam falsa convincere!

"Would that I could as easily find out the truth as I can detect what is false."

Friends.

Verus amicus est is qui est tanquam alter idem.

"A true friend is he who is, as it were, another self."

Virtue. Action.

Virtutis laus omnis in actione consistit.

"All the praise of virtue lies in action."

The Populace. Prejudice.

Vulgus ex veritate pauca, ex opinione multa, aestimat.

"The populace judge of few things on truthful grounds, of many from prejudice."

Old Age. Expectancy.

Nemo est tam senex, qui se annum non putet posse vivere.

"No one is so old that he does not think he may live another year."

Ingratitude. Kindness.

Ingratus est, qui beneficium se accepisse negat quod accepit; ingratus, qui dissimulat; ingratus, qui non reddit; ingratissimus omnium, qui oblitus est.

"He is ungrateful who denies that he has received a kindness when he has received it; ungrateful who conceals the fact that he has received it; ungrateful who does not return it; but most ungrateful of all is he who forgets it."

War. Wisdom.

Parvi sunt foris arma, nisi est consilium domi.

"Arms are of little value in the field, if there is not wisdom in the cabinet."

Envy. Jealousy. Prosperity.

Lividi liminis oculis semper aspiciunt aliorum commoda.

"The envious always view with jealousy the prosperity of others."

Conscience. Punishment.

Magna vis est conscientiae in utramque partem, ut neque timeant qui nihil commiserunt, et poenam ante oculos versari putent qui peccarunt.

"The power of conscience is great in two directions: those have nothing to fear who have committed no offense; and those who have sinned have punishment ever before them."

VERGIL.

BORN 70 B.C. — DIED 19 B.C.

THE little village of Andes, about three miles from Mantua, claims the birth of this distinguished poet. His father was a farmer in humble circumstances, but gave his son the advantage of a liberal education both in Greek and Latin, first in the schools of Cremona and Milan, and afterwards at Naples and Rome. His delicate health, retiring disposition, and fondness for country life caused him, at the close of his studies, to return to the old home at Andes, where for several years he divided his time between the pursuits of husbandry and the study of the Greek poets.

At the age of twenty-eight he began the writing of his *Bucolics*, or *Eclogues*, consisting of ten short, pastoral poems modeled somewhat closely after the style of the Greek poet, Theocritus. These poems readily gained for Vergil many ardent admirers; and, in the year 37 B.C., he commenced his *Georgics*, a poem in four books, the writing of which probably occupied about seven years. The first book treats of agriculture, the second of trees, the third of domestic animals, and the fourth of bees. The purpose of this poem was, doubtless, to revive among his countrymen a livelier interest in agriculture, and it certainly sets forth in attractive form the wisdom of the ancients concerning these subjects. In point of versification this is regarded as Vergil's most perfect poem.

The last eleven years of the poet's life were devoted to what he intended as his masterpiece, the *Aeneid*, a poem in twelve books describing the wanderings of Aeneas subsequent to the fall of Troy. After completing the first draft of his great poem, Vergil designed to devote three years more to polishing and perfecting it, but this was prevented by his untimely death in the year 19 B.C. It is said that on his deathbed Vergil gave directions that his Aeneid should be burned rather than published in its imperfect form; but, through the

interposition of friends, the poem was saved; and, notwithstanding its minor defects, still ranks as one of the world's greatest epics. It is grand in conception, dignified in style, and adorned throughout with the most elegant imagery and beauty of expression. No Latin poet more richly repays the student for his study. Vergil's favorite place of residence in later years was Naples, where his body was at last consigned to rest, and where his tomb may still be seen on a quiet hillside just outside the city.

Opening Lines of the Aeneid.

Arma virumque cano, Trojae qui primus ab oris
Italiam fato profugus Lavinaque venit
Litora, multum ille et terris jactatus et alto
Vi superum saevae memorem Junonis ob iram,
Multa quoque et bello passus, dum conderet urbem
Inferretque deos Latio: genus unde Latinum
Albanique patres atque altae moenia Romae.
Musa, mihi causas memora, quo numine laeso,
Quidve dolens regina deum tot volvere casus
In signem pietate virum, tot adire labores
Impulerit. Tantaene animis coelestibus irae?

"I sing of arms and the man who first from the coasts of Troy, by fate and exile, sailed to Italy and the Lavinian shore; much was he tossed about on land and sea by the power of the gods, on account of the unrelenting wrath of cruel Juno; much he suffered also in war, while attempting to found a city and bring the gods into Latium: whence came the Latin race and the walls of lofty Rome. Declare to me, O Muse, the causes; what divine purpose being thwarted or why, grieving, the queen of heaven compelled a man of distinguished piety to suffer so many misfortunes and to undergo so many hardships. Is there such wrath in heavenly minds?"

Rome not built in a Day.

Multosque per annos
Errabant acti fatis maria omnia circum.
Tantae molis erat Romanam condere gentem.

"For many years, by fates impelled, they wandered over every sea. So vast a work it was to found the Roman state." — *Aeneid*, I, 31.

Storm Scene.

Eripiunt subito nubes coelumque diemque
Teucrorum ex oculis: ponto nox incubat atra;
Intonuere poli, et crebris micat ignibus aether,
Praesentemque viris intentant omnia mortem.
Extemplo Aeneae solvuntur frigore membra;
Ingemit et, duplices tendens ad sidera palmas,
Talia voce refert: O terque quaterque beati,
Quis ante ora patrum Trojae sub moenibus altis
Contigit oppetere!

"Suddenly dark clouds obscure the sky and drive fair day from Trojan sight, while sable night rests down upon the deep. The heavens thunder and the skies grow lurid with incessant lightnings; everything portends to mortals instant death. Forthwith Aeneas' limbs relax with fear. He sighs and, stretching forth his hands to heaven, exclaims: 'O thrice and four times happy they whose lot it was to die at the lofty walls of Troy before their parents' eyes.'" — *Aeneid*, I, 88.

Mobs. Character. Eloquence.

Ac veluti magno in populo quum saepe coorta est
Seditio, saevitque animis ignobile vulgus
Jamque faces et saxa volant, furor arma ministrat;
Tum, pietate gravem ac meritis si forte virum quem
Conspexere, silent arrectisque auribus adstant,
Ille regit dictis animos, et pectora mulcet.

"As when a conflict has perchance arisen in a mighty multitude, and the minds of the ignoble rabble rage; now stones, now torches fly; their wrath supplies the weapons. If then, by chance, they spy a man revered for piety and worth, they all are hushed and stand with anxious ears; he rules their minds with eloquence and calms their breasts." — *Aeneid*, I, 148.

Scenery Painting.

Est in secessu longo locus: insula portum
Efficit objectu laterum, quibus omnis ab alto
Frangitur inque sinus scindit sese unda reductos.

"Within a long recess there lies a bay.
An island shades it from the rolling tide,
And forms a port secure for ships to ride;
Broke by the jutting land on either side,
In double streams the briny waters glide."
— DRYDEN, *Aeneid*, I, 159.

Hope. Brighter Days.

O socii, neque enim ignari sumus ante malorum,
O passi graviora, dabit deus his quoque finem.

"O my companions, who have borne severer ills, for we are not unacquainted with former hardships; to these, also, God will grant a termination." — *Aeneid*, I, 198.

Courage. Adversity.

Revocate animos, maestumque timorem
Mittite: forsan et haec olim meminisse juvabit.

"Resume your courage and banish desponding fears. Perhaps it will delight us sometime to recall these things." — *Aeneid*, I, 202.

Perseverance. Hope.

Durate, et vosmet rebus servate secundis.

"Persevere, and keep yourselves in trim for prosperous days." — *Aeneid*, I, 207.

Reward.

Di tibi, si qua pios respectant numina, si quid
Usquam justitia est et mens sibi conscia recti,
Praemia digna ferant.

"If heaven regards the righteous, and if justice anywhere exists and a mind conscious of right, may the gods bestow upon thee fitting recompense." — *Aeneid*, I, 603.

Aeneas' Vow of Devotion.

In freta dum fluvii current, dum montibus umbrae
Lustrabunt convexa, polus dum sidera pascet;
Semper honos nomenque tuum laudesque manebunt.

"As long as the rivers flow into the sea, the shadows traverse the mountains, or the heavens cherish the stars, so long shall thy honor, thy name, and thy praises remain." — *Aeneid*, I, 607.

Assistance. Adversity.

Non ignara mali miseris succurrere disco.

"Being not unacquainted with grief, I learn to assist the wretched." — *Aeneid*, I, 630.

Wretchedness. Self a Factor.

Quaeque ipse miserrima vidi,
Et quorum pars magna fui.

"Scenes of wretchedness which I myself beheld, and in which I was a leading party." — *Aeneid*, II, 5. Spoken by Aeneas in relating to Dido the destruction of Troy.

Populace.

Scinditur incertum studia in contraria vulgus.

"The wavering multitude are divided between conflicting views." — *Aeneid*, II, 39.

Gifts. The Greeks.

Timeo Danaos et dona ferentes.

"I fear the Greeks even when bringing gifts." — *Aeneid*, II, 49.

Treachery. The Greeks.

Accipe nunc Danaum insidias, et crimine ab uno
Disce omnes.

"Hear now the treachery of the Greeks, and from one instance of their wickedness learn them all." — *Aeneid*, II, 65.

Aeneas' Dream.

Tempus erat, quo prima quies mortalibus aegris
Incipit, et dono divum gratissima serpit:
In somnis, ecce, ante oculos maestissimus Hector

Visus adesse mihi, largosque effundere fletus,
Raptatus bigis, ut quondam, aterque cruento
Pulvere, perque pedes trajectus lora tumentes.
Hei mihi, qualis erat! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli,
Vel Danaum Phrygios jaculatus puppibus ignes!

"It was a time when sleep first comes to weary mortals, and by the gracious providence of heaven, steals away their care. In dreams before my eyes the mournful Hector seemed to stand and burst forth into tears; as when dragged by the chariot, black with bloody gore, his swollen feet pierced through with cruel thongs. Ah me! in what a piteous plight he was! How changed from that proud Hector who returned clad in Achilles' spoils, or darting Phrygian flames against the ships of Greece!" — *Aeneid*, II, 268.

Glory Fades.

Venit summa dies et ineluctabile tempus
Dardaniae. Fuimus Troes, fuit Ilium et ingens
Gloria Teucrorum.

"The last day came and the inevitable doom of Troy. As Trojans all is past. Adieu, fair Ilium, and the high renown of Teucer's race." — *Aeneid*, II, 324. Sic transit gloria mundi.

Safety. The Vanquished.

Una salus victis nullam sperare salutem.

"The only safety that remains to the vanquished is to expect no safety." — *Aeneid*, II, 354.

Fortune. Beginnings.

Adspirat primo fortuna labori.

"Fortune smiles upon our first endeavors." — *Aeneid*, II, 385.

Success. Providence.

Heu nihil invitis fas quemquam fidere divis!

"Alas! when the gods are against him, no one can hope to succeed." — *Aeneid*, II, 402.

Love.

Agnosco veteris vestigia flammae.

"I recognize the traces of my former love." — *Aeneid*, IV, 23.

Hidden Wounds. Mind.

Tacitum vivit sub pectore vulnus.

"The hidden wound keeps rankling in the breast." — *Aeneid*, IV, 67.

Love. Influence.

Improbe Amor, quid non mortalia pectora cogis?

"O mischievous love, to what dost thou not force these mortal breasts?" — *Aeneid*, IV, 412.

Night Scene.

Nox erat, et placidum carpebant fessa soporem
Corpora per terras, silvaeque et saeva quierant
Aequora, quum medio volvuntur sidera lapsu,
Quum tacet omnis ager; pecudes pictaeque volucres,
Quaeque lacus late liquidos, quaeque aspera dumis
Rura tenent, somno positae sub nocte silenti,
Lenibant curas et corda oblita laborum.

"'Twas night, and weary mortals everywhere were wrapped in sweet repose; the woods were quiet, and the raging seas; the stars in splendor glided on their midnight course, and every field was still; the beasts, and birds of varied plumage, those which skirt the liquid lakes and those as well which haunt the fields; all, lulled to rest beneath the silent stars, allayed their cares with sleep, and each forgot his toils." — *Aeneid*, IV, 522.

Woman. Change.

Varium et mutabile semper femina.

"Woman is always changeable and fickle." — *Aeneid*, IV, 569. Words addressed supposably by Mercury to Aeneas while tarrying at the court of Dido. They seem cruelly unjust; yet remembering that their author was not the most truthful of gods, and that the sentiment was uttered with the evident purpose of dispelling the charms of Dido, we may better determine the weight to which they are entitled.

Life. Fortune.

Vixi et, quem dederat cursum fortuna, peregi.

"I have lived and finished the course which fortune has prescribed." — *Aeneid*, IV, 653.

Invitation. Rewards.

Cuncti adsint, meritaeque exspectent praemia palmae.

"Let all be present and strive for the reward of well-earned laurels." — *Aeneid*, V, 70. Words of Aeneas in extending an invitation to participate in festal games.

Confidence. Conquest.

Possunt, quia posse videntur.

"They are able to conquer because they seem to be able." Sometimes rendered, "They can conquer because they think they can." — *Aeneid*, V, 231. Confidence wins many battles which doubt and diffidence would lose.

Virtue. Beauty.

Gratior et pulchro veniens in corpore virtus.

"Even virtue appears more lovely in a handsome form." — *Aeneid*, V, 344.

Fortune. Endurance.

Quo fata trahunt retrahuntque, sequamur;
Quidquid erit, superanda omnis fortuna ferendo est.

"Whither-so-ever the fates direct, let us follow. What-so-ever be our lot, all fortune must be won by endurance." — *Aeneid*, V, 709.

Misfortunes. Rule of Life.

Tu ne cede malis, sed contra audentior ito,
Quam tua te Fortuna sinet.

"Yield not to misfortunes, but with braver step advance against them in whatever way thy fortune will admit." — *Aeneid*, VI, 95.

The Road to Death.

Facilis descensus Averno:
Noctes atque dies patet atri janua Ditis;
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est.

"Easy is the descent to Hell; both night and day the gates of sullen Pluto stand ajar; but he who would retrace his steps and reach again the upper air, finds this an arduous task."—*Aeneid*, VI, 126.

The Vestibule of Hell.

Vestibulum ante ipsum primisque in faucibus Orci
Luctus et ultrices posuere cubilia Curae,
Pallentesque habitant Morbi tristisque Senectus,
Et Metus et malesuada Fames ac turpis Egestas,
Terribiles visu formae, Letumque Labosque;
Tum consanguineus Leti Sopor, et mala mentis
Gaudia, mortiferumque adverso in limine Bellum,
Ferreique Eumenidum thalami, et discordia demens,
Vipereum crinem vittis innexa cruentis.
In medio ramos annosaque brachia pandit
Ulmus opaca, ingens, quam sedem Somnia vulgo
Vana tenere ferunt, foliisque sub omnibus haerent.
Multaque praeterea variarum monstra ferarum,
Centauri, in foribus stabulant, Scyllaeque biformes,
Et centumgeminus Briareus, ac bellua Lernae
Horrendum stridens, flammisque armata Chimaera,
Gorgones Harpyiaeque et forma tricorporis umbrae.
Corripit hic subita trepidus formidine ferrum
Aeneas, strictamque aciem venientibus offert;
Et, ni docta comes tenues sine corpore vitas
Admoneat volitare cava sub imagine formae,
Irruat et frustra ferro diverberet umbras.

"Before the porch itself, within the outer jaws of Hell, Grief and avenging Cares have placed their couch; there dwell Diseases dire and sorrowing Age, Despondency and ill-advising Greed, and loathsome Want,—shapes terrible to see; Destruction, Labor—yes, and Lethargy, the twin of Death, and all the guilty Lusts of Soul: and in the opposite entrance, murderous War, and the iron chambers of the Furies; also raving Discord, with her venomous tresses bound in bloody fillets.

"In the midst a gloomy elm spreads forth its boughs and aged arms, which seat vain dreams are commonly said to haunt, and under every leaf they dwell. Here numerous savages of hideous form have taken up their dwelling in the gates; the Centaurs, two-formed Scyllas, and Briareus with his hundred hands, the snake of Lerna hissing dreadful, and Chimaera armed with flames; Gorgons and Harpies and the form of Geryon's three-bodied ghost. Here Aeneas, overcome with sudden fear, draws forth his sword and brandishes the naked point at each approaching shade; and, had he not been posted by his guide that they were disembodied phantoms flitting through the air, he had rushed in and with his sword struck at the ghosts in vain."—*Aeneid*, VI, 273.

Prayer.

Desine fata deum flecti sperare precando.

"Cease to think that the fixed decrees of Heaven can be changed by prayers."—*Aeneid*, VI, 376.

The Turning-point. Happiness. Woe.

Hic locus est, partes ubi se via findit in ambas:
Dextera quae Ditis magni sub moenia tendit,
Hac iter Elysium nobis; at laeva malorum
Exercet poenas et ad impia Tartara mittit.

"This is the place where the path of life diverges in two directions. The right leads to the halls of mighty Pluto; this is Elysium's way: but the left works out the punishment of the wicked, and leads to cursed Tartarus."—*Aeneid*, VI, 540. Have we passed this turning-point in life's pathway? Let us be careful, when we reach it, to make no mistake. An upright life is the only sure passport.

Righteousness. Irreverence.

Discite justitiam moniti, et non temnere divos.

"Learn righteousness, by my advice, and despise not the gods."—*Aeneid*, VI, 620. The words of Phlegyas, one who spoke from sad experience when repentance was too late.

Flowers.

Manibus date lilia plenis;
Purpureos spargam flores.

"Scatter lilies by handfuls; I will scatter dark-hued flowers."—*Aeneid*, VI, 883. Words of the ancient Anchises, as he stands in imagination by the tomb of his illustrious descendant.

Sleep. Dreams. Visions.

Sunt geminae Somni portae, quarum altera fertur
Cornea, qua veris facilis datur exitus Umbris;
Altera candenti perfecta nitens elephanto,
Sed falsa ad coelum mittunt insomnia Manes.

"There are two gates to the palace of sleep: one said to be of horn, at which true visions find an easy entrance; the other, skillfully inwrought with glistening ivory, through which demons send false dreams into the world."—*Aeneid*, VI, 893.

Prayer. Time.

Quod optanti divum promittere nemo
Auderet, volvenda dies, en, attulit ultro.

"What none of the gods dared promise to thy prayers, lo, time, as it rolled on, hath brought unasked."—*Aeneid*, IX, 6.

Perseverance. Fame. Success.

Macte nova virtute, puer: sic itur ad astra.

"Go on with new courage, my boy! such is the road to success."—*Aeneid*, IX, 641.

Hope. Adversity.

Speravimus ista, dum fortuna fuit.

"Such hopes I had, indeed, while heaven was kind."—*Aeneid*, X, 42.

Each hews his Fortune.

Sua cuique exorsa laborem
Fortunamque ferent. Rex Jupiter omnibus idem:
Fata viam invenient.

"The deeds of each will bring success or sorrow. Jupiter favors all alike. Be sure the fates will find their way." — *Aeneid*, X, 111.

Fortune. Bravery.

Audentes Fortuna juvat.

"Fortune befriends the brave." — *Aeneid*, X, 284.

Life. Virtue. Noble Action.

Stat sua cuique dies; breve et irreparabile tempus
Omnibus est vitae; sed famam extendere factis,
Hoc virtutis opus.

"Each has his day: the space of life to all is brief and irretrievable; but it is virtue's work alone to stretch the narrow span by noble deeds." — *Aeneid*, X, 467.

Education. Fortune.

Disce, puer, virtutem ex me verumque laborem,
Fortunam ex aliis.

"Child, learn from me the lesson of nobility and right application; the pursuit of fortune, from others." — *Aeneid*, XII, 435.

Omnipresence. God.

Jovis omnia plena.

"All things are full of Jove." — *Eclogues*, III, 60. Thus beautifully does Vergil voice the thought of God's all-pervading presence, though expressed in Pagan language.

A Snake.

Frigidus, o pueri, fugite hinc, latet anguis in herba.

"Ye boys, fly hence; a horrid snake is lurking in the grass."—*Eclogues*, III, 93.

Love.

Omnia vincit Amor; et nos cedamus Amori.

"Love conquers all things; let us, too, yield to love."—*Eclogues*, X, 69.

Labor.

Labor omnia vincit.

"Labor overcomes all things."—*Georgics*, I, 145.

Agriculture. Estates.

Laudato ingentia rura, exiguum colito.

"Commend large estates, but cultivate a small one."—*Georgics*, II, 412.

Man. Happiness. Philosophy.

Felix, qui potuit rerum cognoscere causas,
Atque metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari.

"Happy is the man who has been able to ascertain the causes of events, and has placed beneath his feet all fear and fate inexorable, and horror at the approach of death."—*Georgics*, II, 490.

Ambition. Fame. Success.

Tentanda via est, qua me quoque possim
Tollere humo, victorque virum volitare per ora.

"I must find some way by which I may leave the ground, and, like a victor, wing my flight to fame."—*Georgics*, III, 8.

Education.

Viamque insiste domandi,
Dum faciles animi juvenum, dum mobilis aetas.

"Begin the course of education early, while the mind is pliant and the age is flexible." — *Georgics*, III, 165.

Mischief. Populace. Influence.

Continuo ferro culpam compesce, priusquam
Dira per incautum serpant contagia vulgus.

"Instantly repress the mischief with the knife, before the dire contagion has infected the unthinking multitude." - *Georgics*, III, 468.

Small Bodies. Great Minds.

Ingentes animos angusto in pectore versant.

"In diminutive bodies they display mighty souls." — *Georgics*, IV, 83. This beautiful sentiment, expressed of bees, is equally applicable to many men and women.

OVID.

BORN 43 B.C. — DIED 18 A.D.

OVID was born on one of the rugged peaks of the Apennines, described by the poet himself as remarkable for the abundance of its streams and the fresh and varied charm of its mountain scenery. At an early age, in company with his brother, he entered upon a course of instruction at Rome, under the direction of the most eminent teachers. After leaving Rome he studied at Athens, traveled in Asia Minor and Sicily, and finally returned again to Rome, where, for many years, he passed an idle career as a gay and brilliant man of letters, attracting by his wit the brightest minds of Rome, and descending in his wanton revelry to every form of social degradation. In the year 8 A.D. he was suddenly banished to Tomi, a delta of the Danube, on the shore of the Euxine, where, notwithstanding his pitiful appeals, he was allowed to remain until his death in the year 18 A.D. The pretext for Ovid's banishment was the obscenity and frivolity of his *Ars Amandi*, but the intrigues of his daily life are thought to have been the cause.

The following is a list of his principal works in the order in which they appeared: *Amores*, or love-elegies; *Heroides*, twenty-one letters written by heroines to their lovers; *Ars Amandi*; *Remedia Amoris*; *Nux*, the remonstrance of a nut tree against its ill-treatment; *Metamorphoses*, in fifteen books, and one of the poet's most worthy productions, in which he recites the legendary transformations which had taken place from creation down to the time of Julius Caesar, who is represented as finally transformed into a star; *Fasti*, a poetical commentary on the Roman calendar, originally in twelve books, only six of which are now extant; *Tristia*, written in elegiac meter during the early years of his banishment, and describing his wretched condition; *Epistolae ex Ponto*, similar to the *Tristia* in style and thought. Several of the poet's works are lost, and among them the *Media*, a tragedy well known to antiquity. Ovid is most admired for his smooth and melodious style, his vigorous fancy, and his accurate portrayal of nature.

Destiny. Aspirations.

Sors tua mortalis, non est mortale quod optas.

"Thy destiny is that of a man, thy aspirations are those of a god." — *Metamorphoses*, II, 56.

Guilt. Countenance.

Heu quam difficile est, crimen non prodere vultu!

"Alas! how hard it is not to betray guilt by our countenance!" — *Met.* II, 447.

Independence. Fortune.

Major sum, quam cui possit Fortuna nocere.

"I am on a higher pinnacle than fortune can reach." — *Met.* VI, 195. An unsafe stand for any one to take. Better the scriptural injunction: "If any man thinketh he standeth, let him take heed lest he fall."

Influence. Will. Wisdom.

Si possem, sanior essem.
Sed trahit invitam nova vis; aliudque Cupido,
Mens aliud suadet. Video meliora, proboque:
Deteriora sequor.

"If I could, I would be wiser; but a strange force bears me on in spite of will. Love draws me one way, and my judgment another. I see and approve the better course, and yet pursue the worse." — *Met.* VII, 18.

Self-help. Fortune.

Sibi quisque profecto
Fit deus: ignavis precibus Fortuna repugnat.

"Each one becomes his own divine helper: Fortune listens not to the prayers of the slothful." — *Met.* VIII, 72.

Conquest. Success.

Male vincetis sed vincite.

"You will find difficulty in conquering, but conquer." — *Met.* VIII, 509.

Memory. Grief.

Parsque est meminisse doloris.

"The power of recollection is part of our grief."—*Met.* IX, 291.

The Flight of Time.

Labitur occulte fallitque volatilis aetas;
Et nihil est annis velocius.

"Swift-flying time glides on unmarked and unperceived; nothing is more swift than the flight of years."—*Met.* X, 519.

Justice.

Adspiciunt oculis superi mortalia justis.

"The gods look down upon the affairs of men with eyes of justice."—*Met.* XIII, 70.

Grief. Conquest.

Invictumque virum vincit dolor.

"Grief conquers men who are otherwise invincible."—*Met.* XIII, 386.

The Mind. Contemplation.

Isque, licet coeli regione remotos,
Mente deos adiit, et, quae natura negabat
Visibus humanis, oculis ea pectoris hausit.

"His mind soared skyward to the immortal gods, though far remote in heaven; and what nature hid from natural vision, he drank in through the eyes of the soul."—*Met.* XV, 62.

Change.

Nihil est toto quod perstet in orbe.

"There is nothing which remains unchanged in all the world."—*Met.* XV, 177.

Time.

Tempus edax rerum, tuque invidiosa vetustas,
Omnia destruitis, vitiataque dentibus aevi
Paullatim lenta consumitis omnia morte.

"Time, thou devourer of all things, and envious Age who sparest naught from destruction, thou consumest in thy dread embrace whatever thou dost attack." — *Met.* XV, 234.

Home of the Brave.

Omne solum forti patria est; ut piscibus aequor.

"Every land is a home to the brave, as the fish finds a home in the sea." — *Fasti*, I, 493.

Life. Contentment.

Qua positus fueris in statione, mane.

"Whatever station in life God has assigned you, there remain." — *Fasti*, II, 101.

Half greater than the Whole.

Quod mihi das uni, coelum partire duobus;
Dimidium toto munere majus erit.

"Divide the heaven which thou givest me between us both; the half will then be greater than the whole." — *Fasti*, V, 718.

Inspiration. Enthusiasm.

Est deus in nobis: agitante calescimus illo.
Impetus hic sacrae semina mentis habet.

"God dwells within us. When he moves, we glow with inspiration. It is the spark of heavenly fire that awakens this holy rapture." — *Fasti*, VI, 5.

Man. Omniscience.

Acta deos nunquam mortalia fallunt.

"Men's actions never elude the gods." — *Tristia*, I, 2.

Divine Friendship.

Placato possum non miser esse deo.

"I cannot be wretched while God is my friend." — *Tristia*, I, 5.

Friends. Fortune.

Caetera fortunae, non mea, turba fuit.

"The rest of the company were friends of my fortune, not of me." — *Tristia*, I, 5. This type of friends has not become entirely extinct in later years.

Fortune. Friends. Adversity.

Donec eris felix, multos numerabis amicos:
  Tempora si fuerint nubila, solus eris.
Aspicis ut veniant ad candida tecta columbae;
  Accipiat nullas sordida turris aves.
Horrea formicae tendunt ad inania nunquam:
  Nullus ad amissas ibit amicus opes.
Utque comes radios per solis euntibus umbra,
  Cum latet hic pressus nubibus, illa fugit;
Mobile sic sequitur fortunae lumina vulgus:
  Quae simul inducta nube teguntur, abit.

"As long as fortune favors you, you will have hosts of friends; when under the clouds of sorrow, you will find yourself alone. You will notice how the swallows flock to the glittering eaves, while the lonely tower is deserted. Ants never frequent the empty barn; no friend comes to him that is in need. As the shadow attends the sun, and disappears when it is cloudy, so do the fickle multitude attend the light of fortune, and, as soon as clouds begin to gather, flee away." — *Tristia*, I, 9.

Ruin. Fortune.

Cunctaque fortuna rimam faciente dehiscunt.

"All things totter, when fortune has once made an opening." — *Tristia*, II, 85.

Blessings. Bane.

Nil prodest, quod non laedere possit idem.

"Nothing is beneficial which may not also prove harmful." — *Tristia*, II, 266.

Influence. Evil.

Omnia perversas possunt corrumpere mentes.

"All things can lead astray those ill-inclined." — *Tristia*, II, 301.

The Price of Fame. Conflict.

Hectora quis nosset, si felix Troja fuisset?
Publica virtuti per mala facta via est.

"Who would have known of Hector, had Troy been fortunate? Through conflict, the way has been opened for the public display of greatness." — *Tristia*, IV, 3, 75.

Punishment.

Estque pati poenas, quam meruisse, minus.

"It is less to have suffered punishment than to have deserved it." — *Ex Ponto*, I, 1, 62.

Punishment.

Poena potest demi, culpa perennis erit.

"Punishment may be remitted: the offense will remain forever." — *Ex Ponto*, I, 1, 64.

True Greatness. Honesty. Character.

Nec census, nec clarum nomen avorum,
Sed probitas magnos ingeniumque facit.

"It is not wealth nor noble ancestry that makes men great, but honesty and upright character." — *Ex Ponto*, I, 9, 39.

Friendship. The Populace.

Vulgus amicitias utilitate probat.

"The populace estimate friendships from the advantage they bring." — *Ex Ponto*, II, 3, 8.

Fortune. Favor. Adversity.

Diligitur nemo, nisi cui Fortuna secunda est.
Quae simul intonuit, proxima quaeque fugat.

"No one is loved but he whom Fortune favors. When she thunders, every suitor flees." — *Ex Ponto*, II, 3, 23.

Apprehension. Fear.

Vanaque sollicitis incutit umbra metum.

"To those who are disturbed, the slightest shadow excites alarm." — *Ex Ponto*, II, 7, 14.

Mind. Body.

Animus tamen omnia vincit.
Ille etiam vires corpus habere facit.

"The mind conquers everything; it even gives strength to the body." — *Ex Ponto*, II, 7, 75.

Price of Success. Wishes. Effort.

Velle parum est: cupias, ut re potiaris, oportet;
Et faciat somnos haec tibi cura breves.

"It is of little importance to wish: you should strive with all your might to win success; and this anxiety will shorten many hours of rest." — *Ex Ponto*, III, 1, 35.

Tears. Words.

Interdum lacrymae pondera vocis habent.

"Tears are sometimes equal in weight to words." — *Ex Ponto*, III, 1, 58.

Envy.

Livor, iners vitium, mores non exit in altos,
Utque latens ima vipera serpit humo.

"Envy, the basest of vices, enters not noble minds, but creeps, like a hidden serpent, upon the ground." — *Ex Ponto*, III, 4, 29.

Poets. Interest.

Non opus est magnis placido lectore poetis;
Quamlibet invitum difficilemque tenent.

"Great poets do not require an indulgent reader; they captivate the most unwilling and restless." — *Ex Ponto*, III, 4, 9.

Change. Uncertainty of Happiness.

Quae tibi laeta videntur,
Dum loqueris, fieri tristia posse puta.

"Consider that, even while you are speaking, the things that give you joy may become a source of grief." — *Ex Ponto*, IV, 3, 57.

Absence. Mental Vision.

Quamlibet absentem, qua possum, mente videbo.

"Although absent, I shall see you, as I may, in mind." — *Ex Ponto*, IV, 4, 45.

Prudence. Wretchedness.

Crede mihi; miseros prudentia prima relinquit.

"Believe me, it is prudence that first forsakes the wretched." — *Ex Ponto*, IV, 12, 47.

Cupid rules.

Quicquid Amor jussit, non est contemnere tutum.
Regnat, et in dominos jus habet ille deos.

"It is not safe to treat with contempt what Cupid bids; he rules supreme and sways dominion over the mightiest gods." — *Heroides*, IV, 11.

Marriage.

Si qua voles apte nubere, nube pari.

"If you wish to marry wisely, marry your equal." — *Heroides*, IX, 32.

Delay. Happiness.

Longa mora est nobis omnis, quae gaudia differt.

"Every delay seems long which postpones our joys."—*Heroides*, XIX, 3.

Discontent. Desire.

Quod licet, ingratum est, quod non licet, acrius urit.

"That which is granted, is despised; what cannot be attained, is eagerly desired."—*Amores*, II, 19, 3.

Curiosity. Covetousness. Rarity.

Quicquid servatur, cupimus magis: ipsaque furem
Cura vocat. Pauci, quod sinit alter, amant.

"Whatever is guarded we are prone to covet more; the very care invokes the thief. Few prize what they may freely have."—*Amores*, III, 4, 25.

Promises.

Promittas facito: quid enim promittere laedit?
Pollicitis dives quilibet esse potest.

"Promise freely: what harm is there in promises? This kind of wealth is within the reach of all."—*Ars Amandi*, I, 444.

The Countenance.

Saepe tacens vocem verbaque vultus habet.

"A silent countenance often expresses voice and words."—*Ars Amandi*, I, 576.

Love. Fortune. Bravery.

Audentem forsque Venusque juvant.

"Love and fortune befriend the brave."—*Ars Am.* I, 608.

Tears to Order.

Si lacrymae (neque enim veniunt in tempore semper)
Deficient, uda lumina tange manu.

"If tears fail thee, for they do not always come at the desired instant, wipe the eyes with thy moistened hand." — *Ars Am.* I, 661.

Blessings. Rule of Life.

Nostra sine auxilio fugiunt bona. Carpite florem.

"Our advantages wing their flight unaided; gather the flowers that bloom about you." — *Ars Am.* III, 79.

Luck. Fishing.

Casus ubique valet: semper tibi pendeat hamus,
Quo minime credas gurgite, piscis erit.

"Luck everywhere avails. Always cast in your hook; in a pool where you least expect it, you will find a fish." — *Ars Am.* III, 425.

Divinity within Us.

Est deus in nobis, et sunt commercia coeli.
Sedibus aetheriis spiritus ille venit.

"There is a Divinity within us, and means of intercourse with heaven. That spirit comes from the etherial dwellings." — *Ars Am.* III, 549.

"'Tis the Divinity that stirs within us;
'Tis Heaven itself that points out an hereafter,
And intimates eternity to man."
— ADDISON'S *Cato*, Act V, sc. 1.

Gifts.

Munera, crede mihi, capiunt hominesque deosque:
Placatur donis Jupiter ipse datis.

"Gifts, believe me, win both gods and men. Even Jupiter is appeased by gifts." — *Ars Am.* III, 653.

Roses. Nettles.

Urticae proxima saepe rosa est.

"The rose is often neighbor to the nettle."—*Remedia Amoris*, 45. The good and bad are strangely mingled in the garden of nature.

Beginnings. Evil.

Principiis obsta: sero medicina paratur,
Cum mala per longas convaluere moras.

"Resist the beginnings of evil. It is too late for medicine when mischief has gained strength by long delay."—*Rem. Am.* 91.

Preparation. The Unprepared.

Qui non est hodie, cras minus aptus erit.

"He who is not prepared to-day will be less so on the morrow."—*Rem. Am.* 94.

Time. Physicians.

Temporis ars medicina fere est.

"Time is usually the best physician."—*Rem. Am.* 131.

Envy.

Summa petit livor: perflant altissima venti.

"Envy attacks the noblest. Winds blow fiercely about the loftiest peaks."—*Rem. Am.* 369.

Life. Fortune. Time.

Vita data est utenda: data est sine foenore nobis
Mutua, nec certa persoluenda die.
Fortuna arbitriis tempus dispensat iniquis.
Illa rapit juvenes: sustinet illa senes.

"Life was given for use. It was bestowed as a loan without interest, not payable on a day foreknown. Fortune dispenses time in unequal lots at will. She hurries off the young; she stays the old."—*Ad. Liv.* 369.

Gifts.

Acceptissima semper
Munera sunt, auctor quae pretiosa facit.

"Those gifts are always most acceptable, which our love for the donor makes precious."

Rule of Life. Perseverance.

Aut non tentaris, aut perfice.

"Either try not, or accomplish."

Concessions.

Cede repugnanti; cedendo victor abibis.

"Concede to your opponent; by yielding you will come away victorious." By a wise concession we may often gain greater advantage than by obstinate resistance.

Life. Success.

Contigimus portum, quo mihi cursus erat.

"I have reached the harbor to which I steered my course."

Education. Refinement.

Ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros.

"To have thoroughly learned the liberal arts refines the manners, and permits them not to be unpolished."

Plenty. Poverty.

Inopem me copia fecit.

"Plenty has made me poor." The expression of Narcissus on finding that inordinate love of self had cost him the esteem of others, and that while in the midst of temporal plenty, he was poor in that which only can make men truly rich.

A Literary Monument.

Jamque opus exegi, quod nec Jovis ira, nec ignis,
Nec poterit ferrum, nec edax abolere vetustas.

"I have now completed a work which neither the wrath of Jove, nor fire, nor sword, nor consuming time will be able to destroy." The poet here refers to his literary works, and the passing centuries have strongly corroborated the truth of his prediction.

Ovid's Literary Style.

Nulla venenato litera mixta joco est.

"Not a letter of my writings is sullied by a malevolent joke." What a splendid commendation!

Burdens. Cheerfulness.

Leve fit quod bene fertur onus.

"The load becomes light when borne with cheerfulness."

Hospitality to Strangers.

Longa via est, nec tempora longa supersunt,
Dixit; et hospitibus janua nostra patet.

"The road is long, and the hours are far spent, said he; my door is always open to strangers."

Prosperity. The Feelings.

Luxuriant animi rebus plerumque secundis;
Nec facile est aequa commoda mente pati.

"The feelings often run riot amid prosperity, and to bear good fortune with evenness of mind is no easy task."

Avoid Extremes.

Medio tutissimus ibis.

"You will go most safely in the middle." Shun breakers by avoiding extremes.

Union is Strength.

Quae non prosunt singula, multa juvant.

"Things which singly are of little avail are of great service when united."

Measure of Greatness.

Quantum quisque feret, respiciendus erit.

"Each one must be regarded according to what he contributes." The proper way to estimate individuals is not by what they seem to be worth to themselves, but by what they make themselves worth to the community in which they move.

Injury engenders Caution.

Qui semel est laesus fallaci piscis ab hamo,
Omnibus unca cibis aera subesse putat.

"The fish that has been once hurt by the deceitful hook thinks that the barbed metal lies concealed in every morsel."

Confidence. Adversity.

Scilicet ut fulvum spectetur in ignibus aurum,
Tempore sic duro est inspicienda fides.

"As the yellow gold is tried in the fire, so confidence is to be tested in times of adversity."

NEPOS.

FLOURISHED ABOUT 40 B.C.

CORNELIUS NEPOS was a Roman historian of whom but little is known, except that he was a friend of Cicero and Catullus. Of his various writings all are lost, with the exception, perhaps, of a series of twenty-five biographies of noted men, commonly known as *Vitae Excellentium Imperatorum*, and first published under the name of Aemilius Probus, an obscure writer of about the fourth century. It has since been identified, however, with reasonable certainty, as a part of the lost work of Nepos, *De Viris Illustribus*. It is remarkable for the purity of its Latin and the simplicity of its style, and on this account has long been a favorite text-book in the schools.

Government. Loyalty. Citizenship.

Nullum est imperium tutum nisi benevolentia munitum.

"No government is safe unless it is fortified in the good-will of its subjects." — *Dion.* 5.

Fear. Love.

Miseranda vita eorum, qui se metui quam amari malunt.

"The life of those is to be pitied, who prefer to be feared rather than loved." — *Dion.* 9.

Great Men. Merit. Success.

Magnos homines virtute metimur, non fortuna.

"We prize great men for their estimable qualities, not for their success." — *Eum.* I.

Envy. Glory. Statesmanship.

Commune vitium in magnis liberisque civitatibus, ut invidia comes gloriae sit.

"It is a common vice in great and free states, for envy to be the companion of glory." — *Chabr.* 3.

Honor. Disgrace.

Praestat honesta mors turpi vitae.

"An honorable death is preferable to a disgraceful life." — *Chabr.* 4.

Themistocles. Self-esteem.

Huic maxime putamus malo fuisse, nimiam opinionem ingenii atque virtutis.

"This we think was his especial misfortune, that he entertained too high an opinion of his own genius and valor." A reference to the character of Themistocles.

Manners. Fortune.

Sui cuique mores fingunt fortunam.

"Every one's fortune is determined by his own manners."

HORACE.

BORN 65 B.C. — DIED 8 B.C.

QUINTUS HORATIUS FLACCUS, the greatest of Roman lyrists, was born among the rugged peaks of the Apennines, in a region of beautiful mountain scenery, where his father had purchased a little farm with the savings of his earlier years. When about twelve years of age his father took him to Rome, and no expense or pains was spared to give him the best of training. Not only was Horace afforded the advantage of instruction from eminent teachers, but his father, himself a man of keen observation and excellent ideas, attended him to all his classes, and doubtless did much to give a practical turn to his son's instruction. After studying for several years at Rome, during which his father is believed to have died, he went to Athens to perfect his education in Greek literature and philosophy under native teachers. The early years of his middle life were spent in the army and as scribe in a government office. He enjoyed an intimate acquaintance with Vergil and Maecenas, to the latter of whom he was indebted for his introduction to Augustus, whose favor he ever after continued to enjoy.

The first of Horace's literary productions were his *Satires*, which he occasionally read to invited groups of friends, and which gradually won him admission to the literary circles of Rome. They are designed to picture in a striking way the foibles and extravagances of his times. They are valuable not only for the sound, practical wisdom with which they abound, but as well for the graphic picture which they afford us of life in the Augustan age. The *Epodes* were next in order; and following these the *Odes*, which Horace regarded as the best of all his writings. They were written with great care during his mature years, and are not only simple and attractive in style, but replete with choice thoughts and charming descriptions. The last of Horace's writings in point of time was his *Epistles*, which appeared about 19 B.C., the second book of which contains his famous *Ars Poetica*, which is in itself an

invaluable mine of rich suggestions concerning the art of literary composition. Horace died in the year 8 B.C., and was buried on the Esquiline Hill in Rome.

Theodore Martin truly says: "Horace has always been a favorite with the young; but it is only by minds matured by experience and reflection that he can be thoroughly appreciated. To them the depth of his observation and the reach of his good sense are made daily more apparent; and the verses which charmed their fancy or delighted their ear in youth become the counsellors of their manhood, or the mirror which focalizes for their old age the gathered wisdom of a lifetime. No writer is so often quoted, and simply because the thoughts of none are more pertinent to men's 'business and bosoms' in the concerns of everyday life, amid the jostle of a crowded and artificial state of society; and because the glimpses of nature in which his writings abound, come with the freshness of truth, alike to the jaded dweller in cities and to those who can test them day by day in the presence of nature herself."

Long Life. Benediction.

Serus in caelum redeas.

"May thy return to heaven be long deferred." — *Odes*, I, 2. A unique and beautiful way of expressing the wish for long life and happiness on earth.

Man. Ambition. Daring.

Nil mortalibus ardui est;
Caelum ipsum petimus stultitia.

"Nothing is too difficult for the daring of mortals. We storm in our folly even heaven itself." — *Odes*, I, 3.

Death.

Pallida Mors aequo pulsat pede pauperum tabernas
Regumque turres.

"Pale Death with impartial step treads alike the cottages of peasants and the palaces of kings." — *Odes*, I, 4.

Life. Hope.

Vitae summa brevis spem nos vetat inchoare longam.

"The short span of life forbids our entertaining lengthened hope." — *Odes*, I, 4.

The Future. Fortune.

Quid sit futurum cras, fuge quaerere, et
Quem Fors dierum cumque dabit, lucro
Appone.

"Shun to peer into the secrets of the morrow. Count for gain whatever days the lot of Fortune brings you." — *Odes*, I, 9.

Innocence. Defense.

Integer vitae scelerisque purus
Non eget Mauris jaculis neque arcu,
Nec venenatis gravida sagittis,
Fusce, pharetra.

"The man of perfect life and free from vice needs neither Moorish javelins, nor a bow, nor quiver filled with poisoned arrows, to defend his way." — *Odes*, I, 22.

Burdens. Patience.

Durum: sed levius fit patientia
Quicquid corrigere est nefas.

"It may be hard; but patience lightens the burdens which we cannot shift." — *Odes*, I, 24.

Adversity. Bravery.

Rebus Angustis animosus atque
Fortis appare; sapienter idem
Contrahes vento nimium secundo
Turgida vela.

"Be of good cheer and brave in the hour of adversity, likewise with prudence contracting your sails, which are apt to be too much swelled in the prosperous gale." — *Odes*, II, 10.

Patriotism.

Dulce et decorum est pro patria mori.

"It is sweet and glorious to die for one's country." — *Odes*, III, 2.

Pleasure. Recreation.

Dona praesentis cape laetus horae,
Linque severa.

"Enjoy the pleasures of the passing hour and bid adieu for a time to grave pursuits." — *Odes*, III, 8.

Avarice. Contentment.

Multa petentibus
Desunt multa: bene est, cui deus obtulit
Parca quod satis est manu.

"They want much who covet much; happy is that man to whom God has given enough with sparing hand." — *Odes*, III, 16.

The Happy Man.

Non possidentem multa vocaveris
Recte beatum; rectius occupat
Nomen beati, qui deorum
Muneribus sapienter uti
Duramque callet pauperiem pati,
Pejusque leto flagitium timet,
Non ille pro caris amicis
Aut patria timidus perire.

"You cannot with propriety call the rich man happy; he more justly claims that title who knows how to use wisely the gifts of the gods and submit with patience to poverty, fearing rather disgrace than death; such a man is not afraid to perish in defense of cherished friends or country." — *Odes*, IX, 45.

Storm Scene. Inspiration.

Horrida tempestas caelum contraxit, et imbres
Nivesque deducunt Jovem; nunc mare, nunc siluae
Threicio Aquilone sonant: rapiamus, amici,
Occasionem de die, dumque virent genua
Et decet, obducta solvatur fronte senectus.

"A terrible storm has overcast the heavens, while clouds of rain and snow weigh down the lowering sky The sea and forest echo with the Thracian tempest. Friends, let us take inspiration from the hour; and, while our strength is vigorous, as becomes us, let us chase away the clouded brow of age."—*Epodes*, 13. Notice the stormy character of the Latin measure in the first three lines, thus adapting the sound to the sense.

Avarice.

At suave est ex magno tollere acervo.
. . . . . Magno de flumine malim
Quam ex hoc fonticulo tantundem sumere.

"It is pleasant to take from a full store. . . . I would rather draw from a great river than to take even the same amount from this little fountain."—*Satires*, I, 1. These sentiments, which Horace ascribes to the grasping disposition of his time, are probably not entirely without indorsement at the present time.

Contentment. Avarice.

At qui tantuli eget quanto est opus, is neque limo
Turbatam haurit aquam, neque vitam amittit in undis.

"He who desires only enough to meet his wants will neither drink water fouled with mud, nor lose his life in the waves."—*Satires*, I, 1. The poet is here satirizing those who subject themselves to all privations and danger in frantic efforts to accumulate immoderate wealth.

Sufficiency. Public Esteem.

At bona pars hominum, decepta cupidine falso,
"Nil satis est," inquit, "quia tanti quantum habeas sis."
Quid facias illi? Jubeas miserum esse, libenter

Quatenus id facit; ut quidam memoratur Athenis
Sordidus ac dives, populi contemnere voces
Sic solitus: "Populus me sibilat, at mihi plaudo
Ipse domi, simul ac nummos contemplor in arca."
Tantalus a labris sitiens fugientia captat
Flumina. . . . Quid rides? Mutato nomine, de te
Fabula narratur.

"A large portion of mankind, misled by wrong desire, cry, 'No amount is sufficient; because you are esteemed by what you have.' What can you do for such? Bid them be wretched, since their inclination prompts them to it. As a certain man is said to have lived at Athens, rich and covetous, who was wont to despise the comments of the people, saying, 'The people hiss me; but I applaud myself at home as soon as I contemplate the money in my chest.' The thirsty Tantalus grasps at streams which hasten from his lips. Why do you laugh? Change the name, and the story applies to you."—*Satires*, I, 1.

Limits. Right and Wrong.

Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.

"There is a limit to affairs, and certain bounds beyond which, and short of which, one cannot rightly stand."—*Satires*, I, 1.

Contentment. The Past.

Inde fit, ut raro, qui se vixisse beatum
Dicat, et, exacto contentus tempore, vita
Cedat uti conviva satur, reperire queamus.

"Hence it happens that we can rarely find a man who will say that he has enjoyed a happy life; and who, content with the past, rises like a satisfied guest from the banquet of life."—*Satires*, I, 1.

Faults. Perfection.

Nam vitiis nemo sine nascitur; optimus ille est
Qui minimis urgetur.

"No one is free from faults. He is best who is oppressed with least."—*Satires*, I, 3.

Forgiveness.

Aequum est
Peccatis veniam poscentem reddere rursus.

"It is but just that he who craves forgiveness should grant it in turn to others."—*Satires*, I, 3.

Evolution of the Race.

Cum prorepserunt primis animalia terris,
Mutum et turpe pecus, glandem atque cubilia propter
Unguibus et pugnis, dein fustibus, atque ita porro
Pugnabant armis, quae post fabricaverat usus,
Donec verba, quibus voces sensusque notarent,
Nominaque invenere; dehinc absistere bello,
Oppida coeperunt munire et ponere leges,
Ne quis fur esset, neu latro, neu quis adulter.

"When the brutish herd crawled forth upon the new formed earth, a vast, unseemly caravan, they fought for their food and hiding places, first with their claws and fists, afterwards with clubs, and then with arms which later experience had forged, till finally they invented words to indicate their thoughts and feelings; thenceforth they began to abstain from war, to fortify towns, and establish laws: that no one should be a thief, a robber, or a libertine."—*Satires*, I, 3.

Friendship.

Nil ego contulerim jucundo sanus amico.

"I should esteem no blessing greater than a pleasant friend."—*Satires*, I, 5.

Labor. Life.

Nil sine magno
Vita labore dedit mortalibus.

"Life gives nothing to mortals without great labor."—*Satires*, I, 9.

The False. The True.

Acclinis falsis animus meliora recusat.

"The mind, inclined to what is false, rejects the true."—*Satires*, II, 2.

Rule of Life. Courage. Adversity.

Quocirca vivite fortes,
Fortiaque adversis opponite pectora rebus.

"Wherefore live with unyielding courage, and present a firm breast to the frowns of fortune."—*Satires*, II, 2.

Indolence. Poverty.

Vitanda est improba Siren
Desidia, aut quicquid vita meliore parasti
Ponendum aequo animo.

"The wretched Siren, indolence, must be avoided; else, be content to yield up freely what thou hast acquired in the better part of life."—*Satires*, II, 3.

Adversity. Genius. Prosperity.

Ducis, ingenium res
Adversae nudare solent, celare secundae.

"Adversity is wont to reveal the genius of a general; prosperity, to conceal it.—*Satires*, II, 8.

Circumstances. Not Slave but Master.

Mihi res, non me rebus, subjungere conor.

"I aim to accommodate circumstances to myself, not self to circumstances."—*Epistles*, I, 1.

Education. Virtue. Wisdom.

Nemo adeo ferus est ut non mitescere possit,
Si modo culturae patientem commodet aurem.
Virtus est vitium fugere, et sapientia prima
Stultitia caruisse.

"There is no one so rough that he may not be polished, if only he will lend a willing ear to wisdom. The escape from vice is some approach to virtue, and to be free from folly is the highest wisdom."—*Epistles*, I, 1.

Money. Virtue.

Vilius argentum est auro, virtutibus aurum.
O cives, cives, quaerenda pecunia primum est;
Virtus post nummos.

"Silver yields to gold, and gold to virtue. O citizens, money ought first to be acquired; after money, virtue." — *Epistles*, I, 1. It is needless to explain the bitter satire in which Horace here sets forth the follies of his times. The startling statement of an opposite extreme is often the surest means of bringing the mind to a proper conception of truth.

Get Money. Avarice.

Rem facias, rem,
Si possis, recte, si non, quocumque modo rem.

"Get money, rightly if you can; if not, by any means get money." — *Epistles*, I, 1. This celebrated bit of satire was expressed by Jonson (*Every Man in his Humor*), thus: —

"Get money; still get money, boy;
No matter by what means."

Beginnings. Wisdom.

Dimidium facti qui coepit habet; sapere aude;
Incipe. Qui recte vivendi prorogat horam,
Rusticus exspectat dum defluat amnis; at ille
Labitur et labetur, in omne volubilis aevum.

"Who has begun his task, has half completed it; dare to be wise; begin. He who defers the hour of living wisely waits, like the rustic, for the stream to flow by; but it flows, and still flows on forever." — *Epistles*, I, 2.

Anger. Temper. Self-control.

Ira furor brevis est: animum rege, qui nisi paret,
Imperat; hunc frenis, hunc tu compesce catena.

"Anger is brief madness. Govern your temper; which unless it obey, will control. Restrain it with bridle and with fetters." — *Epistles*, I, 2.

Time. Secrets. Splendor.

Quicquid sub terra est, in apricum proferet aetas;
Defodiet condetque nitentia.

"Time will bring to light whatever is concealed, and cover up what shines in splendor now." — *Epistles*, I, 6.

Standard of Measure.

Metiri se quemque suo modulo ac pede verum est.

"It is a true saying, that every one should size himself by his own rule and measure." — *Epistles*, I, 7.

Grumbling. Health. Happiness.

Tolle querellas;
Pauper enim non est, cui rerum suppetit usus.
Si ventri bene, si lateri est pedibusque tuis, nil
Divitiae poterunt regales addere majus.

"Cease your grumbling; for he is not poor whose wants are supplied. If your stomach, side, and feet are sound, the riches of a king can add nothing to your happiness." — *Epistles*, I, 12.

Words.

Semel emissum volat irrevocabile verbum.

"A word once spoken flies, never to be recalled." — *Epistles*, I, 18.

Recommends.

Qualem commendes etiam atque etiam aspice, ne mox
Incutiant aliena tibi peccata pudorem.

"Consider again and again the person whom thou recommendest, lest shortly the faults of another bring shame to thy cheek." — *Epistles*, I, 18.

Mind. Prayer. Education.

Sed satis est orare Jovem quae ponit et aufert:
Det vitam, det opes; aequum mi animum ipse parabo.

"It is enough to ask of Jupiter such things as he gives and takes away. Let him furnish life and wealth; I will bestow upon myself a well-trained mind." — *Epistles*, I, 18.

Originality. Confidence. Leadership.

Qui sibi fidit,
Dux regit examen.

"I have not followed the footsteps of others; he who trusts himself best guides the swarm." — *Epistles*, I, 19.

Populace.

Interdum volgus rectum videt, est ubi peccat.

"Sometimes the populace sees right, at other times it errs." — *Epistles*, II, 1.

Appearances. Faults.

Decipimur specie recti: brevis esse laboro,
Obscurus fio; . . .
In vitium ducit culpae fuga, si caret arte.

"We are deceived by the appearance of right; I labor to be brief, and I become obscure. . . . Unless we exercise care, the avoiding of one fault leads to the opposite extreme." — *Ars Poetica*, 25.

Rule for Writers.

Sumite materiam vestris, qui scribitis, aequam
Viribus, et versate diu quid ferre recusent,
Quid valeant humeri. Cui lecta potenter erit res,
Nec facundia deseret hunc nec lucidus ordo.

"Ye who write, select a subject suited to your ability, and ponder well what your shoulders are able to bear and what they decline. He who selects a subject suited to his powers will seldom want for eloquent words and lucid arrangement." — *Ars Poetica*, 38.

Critics disagree.

Grammatici certant, et adhuc sub judice lis est.

"Critics disagree, and the question is still undecided."—*Ars Poetica*, 78.

Much Ado About Nothing.

Parturiunt montes, nascetur ridiculus mus.

"The mountains are in labor; a ridiculous mouse springs forth."—*Ars Poetica*, 139.

Self-reliance. Assistance.

Nec deus intersit, nisi dignus vindice nodus
Inciderit.

"Let no divinity intervene, unless there be a tangle worthy of a god's unraveling."—*Ars Poetica*, 191. It occasionally happened, in the Roman theaters, that the plot became so complicated that certain characters, when once introduced, could not be disposed of in a natural way; and, to relieve the embarrassment, the intervention of divinity was invoked. Every well-equipped theater was provided for such emergencies in the form of a *Deus ex machina*, or machinery god, suspended from the ceiling, and which at the proper moment could be called into requisition to seize and bear away the whole perplexing outfit. As this performance was naturally somewhat abrupt and startling, the propriety of the caution above will be readily apparent. In present application, it conveys the thought of independence, calling for assistance only when personal efforts fail.

As a Whetstone. Critic.

Ergo fungar vice cotis, acutum
Reddere quae ferrum valet, exsors ipsa secandi.

"I will act as a whetstone, which, though unable of itself to cut, can sharpen steel."—*Ars Poetica*, 304.

Knowledge. Good Writing.

Scribendi recte sapere est et principium et fons.

"Knowledge is the source and very fountain of good writing."—*Ars Poetica*, 309.

Poets. Instruction. Rule of Teaching.

Aut prodesse volunt aut delectare poetae,
Aut simul et jucunda et idonea dicere vitae.
Quicquid praecipies, esto brevis, ut cito dicta
Percipiant animi dociles teneantque fideles;
Omne supervacuum pleno de pectore manat.

"Poets wish either to profit or delight, or offer at once both pleasures and necessities of life. Whatever precepts you give, be brief, that docile minds may quickly comprehend what is said and faithfully retain it. All superfluous teaching is lost to a mind that can retain no more." — *Ars Poetica*, 333.

Pardonable Faults.

Sunt delicta tamen quibus ignovisse velimus.

"There are some faults that we are willing to pardon." — *Ars Poetica*, 347.

Painting. Poetry.

Ut pictura, poesis: erit quae, si propius stes,
Te capiat magis, et quaedam si longius abstes;
Haec amat obscurum; volet haec sub luce videri,
Judicis argutum quae non formidat acumen;
Haec placuit semel, haec deciens repetita placebit.

"As in painting, so in poetry, — some pieces will impress you more if you stand near; and some, if you are farther distant: one loves the dark; another, which fears not the subtle judgment of the critic, chooses to be seen in the light; the one has afforded pleasure once, the other will please if the visit be ten times repeated." — *Ars Poetica*, 361.

Games. Training.

Ludere qui nescit, campestribus abstinet armis.

"He who does not understand the game refrains from the weapons of the Campus Martius." — *Ars Poetica*, 379. He is foolish for entering the lists as contestant, who is not a master of the arts involved.

Words never return.

Nescit vox missa reverti.

"A word once uttered can never be recalled." — *Ars Poetica*, 390.

Price of Success. Vigilance.

Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit,
Abstinuit venere et vino.

"He who is anxious to reach the desired goal has toiled and suffered much when a boy: he has sweated with heat, and shivered with cold; he has abstained from love and wine." — *Ars Poetica*, 412.

Virtue. Glory. Reward.

Aut virtus nomen inane est,
Aut decus et pretium recte petit experiens vir.

"Either virtue is an empty name, or the wise man properly seeks it as his glory and reward."

Judges. Honesty. Expediency.

Bonus atque fidus,
Judex honestum praetulit utili.

"A good and faithful judge prefers the honest to the expedient."

Opportunities. The Future.

Carpe diem quam minime credula postero.

"Improve the opportunities of to-day, trusting as little as possible in to-morrow."

Change. Character.

Caelum non animum mutant qui trans mare currunt.

"They change the sky, and not the mind, who sail across the seas."

Ignorance. Learning.

Cur nescire, pudens prave, quam discere malo?

"Why, with false modesty, do I prefer ignorance to learning?"

Merit. Immortality.

Dignum laude virum Musa vetat mori.

"The Muse forbids the man who is worthy of praise to die."

Here or Nowhere.

Hic est aut nusquam quod quaerimus.

"What we seek is either here or nowhere."

Horace's Ideal Home.

Hoc erat in votis; modus agri non ita magnus;
Hortus ubi, et tecto vicinus jugis aquae fons,
Et paulum silvae super his foret.

"This was ever the extent of my wishes: a portion of ground not over large, in which is a garden, and a fountain with its continual stream close to my house, and a little woodland beside."

Uncertainty. The Army.

Momenta cita mors venit, aut victoria laeta.

"In a moment of time comes sudden death or joyous victory." Describing the uncertainty of army life.

Valor.

I, bone, quo virtus tua te vocat; i pede fausto.

"Go, my brave, where valor calls thee; go with unfaltering step."

Pardon. Mistakes.

Ignoscent si quid peccavero stultus amici,
Inque vicem illorum patiar delicta libenter.

"If I, in my foolishness, commit an offense, let my friends pardon it; I, in turn, will willingly bear their failings."

True Living.

Ille potens sui
Laetusque degit, cui licet in diem
Dixisse, "Vixi: cras vel atra
Nube polum pater occupato
Vel sole puro; non tamen irritum
Quodcunque retro est efficiet."

"That man is master of himself, and spends life happily, who can say each day, 'I have lived: to-morrow let the Almighty mantle the sky with dark clouds or clear sunshine, he shall not efface the past.'"

Sweet Home.

Ille terrarum mihi praeter omnes
Angulus ridet.

"That little spot of earth has charms for me above all others." Referring to home.

Adversity. Genius. Prosperity.

Ingenium res
Adversae nudare solent, celare secundae.

"Adversity is wont to reveal genius; prosperity to conceal it."

Truth.

Inter sylvas Academi quaerere verum.

"Amid the groves of the Academy to seek for truth." This was the grove near Athens where Plato taught and which became celebrated as a place of ancient learning.

Cheerfulness. Sweet and Bitter.

Laetus in praesens animus, quod ultra est
Oderit curare, et amara lento
Temperet risu. Nihil est ab omni
Parte beatum.

"The mind that is cheerful in the present will be indifferent to the dangers beyond, and meet the bitters of life with a complacent smile. Nothing is blessed on every side."

Improvement with Age.

Lenior et melior fis, accedente senecta?

"Are you becoming milder and better with advancing years?" Horace's question is a good one for us to ask.

Poverty. The Miser.

Magnas inter opes inops.

"Poor in the midst of great wealth." The laconic description of a miser, who neither knows the proper use of money, nor dares to spend it.

Money.

Nullus argento color est — nisi temperato
Splendeat usu.

"Money has no splendor of its own unless it shines by temperate use."

Homer. Mistakes.

Quandoque bonus dormitat Homerus!

"Even the worthy Homer sometimes nods."

Self-denial.

Quanto quisque sibi plura negaverit,
A Dis plura feret.

"The more a man denies himself, the more shall he receive from the gods."

Masters. Artists.

Qui praegravat artes
Infra se positas, extinctus amabitur idem.

"He who is master of the arts over which he presides will still be loved when dead."

Influence. Early Impressions.

Quo semel est imbuta recens servabit odorem
Testa diu.

"A cask will long preserve the flavor with which it was filled when new." A striking illustration of the susceptibility of youthful minds for retaining first impressions either of good or evil.

Follow these

Si quid novisti rectius istis
Candidus imperti; si non, his utere mecum.

"If you know of anything better than these maxims, candidly impart it; if not, with me adopt these."

Nature. Disposition. Education.

Sincerum est nisi vas, quodcunque infundis acescit.

"Unless the vessel be clean, whatever you pour into it will sour." If the youthful mind is not properly prepared, the lessons will be turned to bad purpose.

LIVY.

BORN 59 B.C. — DIED 17 A.D.

BUT little is known concerning the early life of Livy, except that he was born at Patavium about 59 B.C., lived chiefly at Rome, and practiced as a rhetorician. The work by which he is most widely known is his celebrated *Annales*, consisting in all of one hundred and forty-two books, divided apparently into groups of ten books or decades each, and comprising a history of Rome from the founding of the city to the year 10 B.C. Only thirty-five of these books are now extant. They include the first ten books, extending from the founding of Rome to the year 294 B.C.; books XXI to XXX, covering the period from 219 B.C. to 201 B.C.; and books XXXI to XLV, covering the period from 201 B.C. to 167 B.C.

Considered as a work of art, or scanned by the critical eye of modern scholarship, the *Annales* cannot be highly estimated, for they often lack in accuracy of detail and in that keen discrimination which we now regard as essential; but they are, nevertheless, the work of a masterly genius, fluent in narrative, interesting in style, and invaluable as a mine of information concerning the events portrayed. He lived to the age of eighty and attained such distinction that Quintilian com-

pares him to Herodotus, and a certain Spaniard of his time is said to have traveled the entire distance from Gades to Rome expressly to see him.

Honor declined Returns.

Spreta in tempore gloria interdum cumulatior redit.

"Honor prudently declined returns quite frequently with greater luster." — *Liber* II, 47.

Reputation. Esteem.

Famae ac fidei damna majora sunt, quam quae aestimari possunt.

"The loss of reputation and esteem is greater than mankind can estimate." — *Lib.* III, 72.

Necessity.

Necessitas ultimum et maximum telum est.

"Necessity is the last and greatest weapon." — *Lib.* IV, 28.

Rewards. Courage.

Nihil non aggressuros homines, si magnis conatis magna praemia proponuntur.

"When great rewards are offered for great achievements, there is nothing men will not attempt." — *Lib.* IV, 35.

Honor. Ambition. Modesty.

Gratia atque honos opportuniora interdum non cupientibus sunt.

"Honor and favors frequently are more accessible to those who are not ambitious." — *Lib.* IV, 57.

Fortune. Bravery.

Eventus docuit fortes fortunam juvare.

"The event gave evidence that fortune aids the brave." — *Lib.* VIII, 29.

Skill. Judgment. Deliberation.

Bono imperatori haud magni fortunam momenti esse; mentem rationemque dominari.

"To the good commander, fortune is of slight importance; judgment and deliberation win the day." — *Lib.* XXII, 25.

Leadership. Advice.

Primum esse virum, qui ipse consulat, quid in rem sit, secundum eum, qui bene monenti obediat; qui nec ipse consulere nec alteri parere sciat, eum extremi ingenii esse.

"That man is greatest who himself can formulate wise counsels in the eventful moment; he is next who follows good advice; but he who knows not how to plan or follow discreetly the plans of others lacks most in point of ability." — *Lib.* XXII, 29.

Glory. Modesty.

Gloriam qui spreverit, veram habebit.

"He who courts not glory shall enjoy it most." — *Lib.* XXII, 39.

Haste.

Omnia non properanti clara certaque erunt, festinatio improvida est et caeca.

"All things are indistinct and doubtful to the hasty; haste is both improvident and blind." — *Lib.* XXII, 39.

Evil.

Notissimum quodque malum maxime tolerabile.

"The evil with which men are most familiar seems most to be endured." — *Lib.* XXIII, 3.

Fortune. Effort.

Facile est momento quis velit, cedere possessione magnae fortunae; facere et parare eam, difficile atque arduum est.

"It is easy, whenever one wishes, to yield possession of a fortune; but to make and gain it is a task of utmost toil." — *Lib.* XXIV, 22.

Nature Good Management.

Multa, quae impedita natura sunt, consilio expediuntur.

"Many things which nature has made difficult, good management renders easy." — *Lib.* XXV, 11.

Adversity. Bravery.

In rebus asperis et tenui spe fortissima quaeque consilia tutissima sunt.

"In times of adversity and slender hope, the bravest counsels are safest." — *Lib.* XXV, 38.

Beginnings. Results.

Ex parvis saepe magnarum momenta rerum pendent.

"From trifling causes often spring the most stupendous deeds." — *Lib.* XXVII, 9.

Fidelity. Friends.

Barbaris ex fortuna pendet fides.

"The fidelity of barbarians hangs on fortune." — *Lib.* XXVIII, 17. This might also hold of some who claim a better title.

Temperance. Self-control.

Qui voluptates suas temperantia frenavit ac domuit, multo majus decus majoremque victoriam sibi peperit, quam hoste victo habet.

"He who has restrained and governed his pleasures by temperance has gained far greater honor and a nobler victory than when he conquers an enemy." — *Lib.* XXX, 14.

Uncertainty. Fortune.

Non temere incerta casuum reputat, quem fortuna nunquam decepit.

"He rarely considers the uncertainty of events whom fortune has never deceived." — *Lib.* XXX, 30.

Rule of Life. Fortune.

Maximae cuique fortunae minime credendum est.

"When fortune seems most smiling, trust her least." — *Lib.* XXX, 30.

Fortune. Mind.

Raro simul hominibus bonam fortunam bonamque mentem dari.

"Good fortune coupled with a noble mind has seldom been granted to men." — *Lib.* XXX, 42.

Money.

Nec quicquam acrius, quam pecuniae damnum, stimulat.

"Nothing gives more keen vexation than the loss of wealth." — *Lib.* XXX, 44.

Shame. Economy. Poverty.

Pessimus quidem pudor vel est parsimoniae vel frugalitatis.

"Of all kinds of shame the worst is that of economy and poverty." — *Lib.* XXXIV, 4.

Faith. Success.

Saepe vana pro veris valuisse: et credentem se aliquid auxilii habere, perinde ac haberet, ipsa fiducia et sperando atque audendo servatum.

"Frequently appearances have had the power of realities; the very belief that a person holds resources, frequently commands them, this confidence inspiring him with hope and boldness to achieve." — *Lib.* XXXIV, 12.

Liberty.

Libertas temperata salubris et singulis et civitatibus est; nimia et aliis gravis et ipsis qui habent, effrenata et praeceps est.

"Liberty when controlled is salutary both to individuals and states; when unrestrained, it is damaging not only to others, but to the possessor as well." — *Lib.* XXXIV, 49.

Envy.

Nulla ingenia tam prona ad invidiam sunt, quam eorum, qui genus ac fortunam suam animis non aequant, quia virtutem ut bonum alienum oderunt.

"No dispositions are so prone to envy as those whose mental endowments are inferior to their rank and fortune; these harbor antipathy to merit as a treasure in which they cannot share." — *Lib.* XXXV, 43.

Envy.

Caeca invidia est nec quicquam aliud scit, quam detrectare virtutes, corrumpere honores ac praemia eorum.

"Envy is blind, and knows no other joy than seeking to depreciate the virtues and destroy their honors and rewards." — *Lib.* XXXVIII, 49.

Rule of Life. Moderation.

In adversis vultum secundae fortunae gere, moderare animos in secundis.

"Assume in adversity the countenance of prosperity, and in prosperity control your spirits." — *Lib.* XLII, 62.

Manhood. Equanimity.

Is demum vir erit, cujus animum nec prospera statu suo efferet, nec adversa infringet.

"He alone will meet the test of manhood whose mind is neither elevated by prosperity, nor broken and despondent in misfortune." — *Lib.* XLV, 8.

Friendships. Deeds. Words.

Ex factis non ex dictis amici pensandi.

"Friends are to be estimated by their deeds, not by their words."

Beginnings.

Foedum inceptu, foedum exitu.

"A bad beginning leads to a bad ending."

Soldiers. Valor.

Horridus miles esse debet, non coelatus auro argentoque, sed ferro et animis fretus. Virtus est militis decus.

"The soldier ought to inspire fear and not be adorned with gold and silver, but rely upon his sword and courage. Valor is the soldier's ornament."

Versatility. Genius.

Huic versatile ingenium sic pariter ad omnia fuit, ut natum ad id unum diceres, quodcunque ageret.

"So versatile was this man's genius, and so readily adaptable to all conditions, that whatever he undertook, you would declare him born for that particular calling." Said of Cato the Elder.

Body. Mind. Fortune.

In illo viro, tantum robur corporis et animi fuit, ut quocunque loco natus esset, fortunam sibi facturus videretur.

"In that man there was such strength of body and of mind, that in whatever station he had been born, it seemed as though he was sure of making his fortune." Also said of Cato.

Profit. Labor.

Nusquam nec opera sine emolumento, nec emolumentum ferme sine opera, impensa est.

"There is nowhere labor without profit, and seldom profit without labor."

SYRUS.

FLOURISHED ABOUT 45 B.C.

PUBLIUS SYRUS was a Syrian slave, brought to Rome in childhood, educated through the kindness of his master, and granted his freedom. He attracted much attention at Rome in the time of Julius Caesar as a writer of *mimes* or farces, and St. Jerome tells us that in his time a collection of moral sentences selected from the writings of Syrus was used as a school-book in Rome. The most of his writings are lost, but the few choice fragments that have come down to us are remarkable for their terse embodiment of truth.

Friends.

Amicum pedere est damnorum maximum.

"To lose a friend is the greatest of losses."

Rule of Life. Conduct.

Ab alio spectes alteri quod feceris.

"As you do to another, expect him to do to you."

Prosperity. Adversity. Friends.

Amicos res opimae pariunt, adversae probant.

"Prosperity begets friends, adversity proves them."

Indolence.

Arcum intensio frangit, animum remissio.

"Straining breaks the bow; and relaxation, the mind."

Woman.

Aut amat aut odit mulier, nihil est tertium.

"Woman either loves or hates; she knows no middle course."

Benefits. Conduct.

Beneficia dare qui nescit injuste petit.

"He who knows not how to bestow a benefit, is unreasonable to expect one."

Benefits. Conduct.

Beneficia plura recipit qui scit reddere.

"He receives the most numerous favors, who knows enough to make fit return."

Liberality. Gifts.

Bis gratum est, quod dato opus est, ultro si offeras.

"His gift is doubly pleasing, who confers from choice."

Self-control. Victory.

Bis vincit, qui se vincit in victoria.

"He conquers twice, who conquers himself in victory."

Evil. Good.

Bonis nocet, quisquis pepercerit malis.

"Whoever spares the wicked, harms the good."

Attention. Mind.

Caeci sunt oculi, cum animus res alias agit.

"The eyes are blind when the mind is fixed on something else."

Protection. Safety.

Caret periculo, qui etiam tutus cavet.

"He is free from danger, who guards himself when safe."

Beginnings.

Cave ne quidquam incipias, quod post paeniteat.

"Beware of undertaking what may later cause regret."

Companionship. Travelers.

Comes jucundus in via pro vehiculo est.

"A pleasant companion on one's journey is as good as a carriage."

Union. Sympathy.

Conjunctio animi maxima est cognatio.

"Unity of feeling is the strongest kinship."

Gain. Reputation.

Damnum appelandum est cum mala fama lucrum.

"Gain at the expense of reputation should be counted loss."

Deliberation. Opportunity.

Deliberando saepe perit occasio.

"By deliberating, opportunity is often lost."

Deliberation.

Deliberandum est diu, quod statuendum est semel.

"That should be well considered, which cannot be but once decided."

Accusations. Calumny.

Difficilem oportet aurem habere ad crimina.

"One ought to give reluctant ear to accusations."

Time.

Discipulus est priori posterior dies.

"Each day is a disciple of the one before."

Anguish. Pain.

Dolor animi gravior est, quam corporis dolor.

"Anguish of mind is more severe than pain of body."

Anxiety. Delay.

Etiam celeritas in desiderio, mora est.

"In our anxiety, even speed is delay."

Expediency. Forgetfulness.

Etiam oblivisci, quod scis, interdum expedit.

"It is sometimes expedient even to forget what you know."

Wounds. Scars. Evil.

Etiam sanato vulnere cicatrix manet.

"Even when the wound is healed, the scar remains."

Faults. Conduct.

Ex vitio alterius sapiens emendat suum.

"From the faults of another a wise man corrects his own."

Confession. Crime.

Fatetur facinus is, qui judicium fugit.

"He who flees from trial, admits the crime."

Endurance. Rule of Life.

Feras, non culpes, quod mutari non potest.

"What cannot be cured must be endured, not blamed."

Endurance. Rule of Life.

Feras quod laedit, ut id quod prodest perferas.

"You must bear that which hurts, that you may gain that which profits."

Integrity. Character.

Fidem qui perdit perdere ultra nil potest.

"He who loses his integrity, has nothing else to lose."

Confidence.

Fides, ut anima, unde abiit, eo nunquam redit.

"Confidence, like the soul, when once it leaves, is never again restored."

Countenance. Recommendation.

Formosa facies muta commendatio est.

"A pleasant countenance is a silent commendation."

Fortune.

Fortuna nimium quem fovet, stultum facit.

"Fortune makes a fool of him whom she fondles too much."

Fortune.

Fortuna vitrea est, tum, cum splendet, frangitur.

"Fortune is like glass; the moment it shines with greatest splendor it is shattered in pieces."

Remedies. Disease.

Graviora quaedam sunt remedia periculis.

"Some remedies are worse than the disease."

Reputation. Character.

Honestus rumor alterum patrimonium est.

"A good name is a second inheritance."

Forgiveness. Rule of Life.

Ignoscito saepe alteri, nunquam tibi.

"Pardon others often, yourself never."

Confidence.

In rebus dubiis plurimi est audacia.

"In doubtful undertakings, confidence is of the highest importance."

Benevolence.

Inopi beneficium bis dat, qui dat celeriter.

"He confers a double favor on the poor, who gives with speed."

Madness. Folly.

Insanus omnis furere credit caeteros.

"Every madman thinks all others are crazy."

Error. Faults.

Invitat culpam, qui delictum praeterit.

"He who overlooks an error courts a fault."

Variety.

Jucundum nihil est, nisi quod reficit varietas.

"Nothing is pleasing that is not enlivened by variety."

Judges. Crime.

Judex damnatur, cum nocens absolvitur.

"The judge is condemned when the guilty is acquitted."

Luxury. Avarice.

Luxuriae desunt multa, avaritiae omnia.

"Luxury is in want of many things; avarice, of everything."

Evil. Excuses.

Malefacere qui vult, nunquam non causam invenit.

"He who wishes to do evil never lacks a pretext."

Delay.

Mora omnis odio est, sed facit sapientiam.

"All delay is odious, but it makes us wise."

Necessity. Law.

Necessitas dat legem, non ipsa accipit.

"Necessity dispenses law; does not herself yield to it."

Fortune. Adversity.

Nihil eripit fortuna nisi quod et dedit.

"Fortune takes away nothing except what she has given."

Truth. Controversy.

Nimium altercando veritas amittitur.

"In too much altercation, truth is lost."

Rule of Life. Pleasing Others.

Non quam multis placeas, sed qualibus, stude.

"Study not how many, but whom, you please."

Opportunities.

Occasio aegre offertur, facile amittitur.

"Opportunity is seldom offered, easily neglected."

Crime. Society.

Paucorum improbitas universis calamitas.

"The wickedness of few brings suffering to all."

Money.

Pecunia est ancilla, si scis uti; si nescis, hera.

"Money is a handmaiden, if thou knowest how to use it; a mistress, if thou knowest not."

Purity. God.

Puras Deus, non plenas adspicit manus.

"God looks on pure hands, not on full ones."

Silence.

Saepius locutum, nunquam me tacuisse paenitet.

"I frequently regret that I have spoken, never that I was silent."

Rule of Action. Friends. Praise.

Secreto amicos admone, lauda palam.

"Admonish your friends in secret, praise them openly."

Conversation. Mind.

Sermo animi est imago: qualis vir, talis et oratio est.

"The conversation is the picture of the mind: as the man is, so is his speech."

Rule of Life. Success.

Si vis ad summum progredi, ab infimo ordire.

"If you wish to ascend to the summit, begin from the bottom."

Conduct. Fear.

Stultum est timere, quod vitare non potes.

"What cannot be avoided, it is vain to fear."

Counsel. Repentance.

Velox consilium sequitur paenitentia.

"Hasty counsel is followed by repentance."

Flattery.

Vitium fuit, nunc mos est assentatio.

"Flattery, which formerly was a vice, is now a custom."

PROPERTIUS.

BORN ABOUT 50 B.C.

PROPERTIUS is commonly regarded as the greatest elegiac poet of Rome. His early life possesses but little either to interest or attract the student. His poems, so far as they are now extant, consist of about four thousand lines of elegiac verse, in four books. The style of Propertius is full of difficulty; being frequently vague, careless, and desultory in expression, as well as disconnected in thought. In the use of elegiac verse, however, he especially excels; which, together with a natural warmth in the painting of emotion, has won him an honored place as a poet.

Rule of Life. Occupation.

Qua pote quisque, in ea conterat arte diem.

"Let each one devote his time to the occupation which he can best serve." — II, 1.

Beauty. Fortune. Change.

Nec forma aeternum, aut cuiquam est fortuna perennis.
Longius, aut propius, mors sua quemque manet.

"Neither beauty nor fortune are abiding. Sooner or later each encounters decline." — II, 28.

Nature. Inclination.

Naturae sequitur semina quisque suae.

"Each one follows the bent of his own nature." — III, 9.

War. Courage.

Frangit, et attollit vires in milite causa;
Quae nisi justa subest, excutit arma pudor.

"It is the cause that breaks down or raises the powers of the soldier; unless the cause be just, he is disarmed by shame."—IV, 6.

Glory. Inspiration.

Magnum iter adscendo; sed dat mihi gloria vires.

"I am ascending a difficult road, but the glory of the undertaking gives me strength."—IV, 10.

Death. Prayer.

Panditur ad nullas janua nigra preces.

"The sullen door of death is open to no entreaties."—IV, 12.

SALLUST.

BORN 86 B.C.—DIED 34 B.C.

CAIUS CRISPUS SALLUST was a Roman historian, of plebeian family, who entered public life at an early age, and was soon elevated to the position of Tribune. He was at one time expelled from the senate for gross immorality, but seems afterwards to have been restored to his former rank, as he was subsequently elected Praetor. In the year 46 B.C. he accompanied Caesar on his African campaign, and was constituted Governor of Numidia, a position which he seems in various ways to have prostituted to his own selfish ends. The immense fortune thus accumulated enabled him to devote the remaining years of his life to his historical works, of which only two of importance are now extant,—first, *Catilina*, or history of the conspiracy of Catiline; second, *Jugurtha*, or history of the Numidian revolt. From a literary point of view, there is much to admire in both of these works; but they are often inexact

concerning details, and wanting in the critical analysis of causes and events. He is also said to have written a history, in five books, covering the period from Sulla's death to the praetorship of Caesar, but only fragments of it are now extant.

Mind. Body. Ambition.

Omnes homines, qui sese student praestare ceteris animalibus, summa ope niti decet, vitam silentio ne transeant, veluti pecora, quae natura prona atque ventri obedientia finxit. Sed nostra omnis vis in animo et corpore sita est; animi imperio, corporis servitio magis utimur: alterum nobis cum dis, alterum cum belluis commune est.

"It becomes all men who desire to excel the other animals to strive with the utmost exertion not to spend their lives in obscurity, like the herds of the field, which nature formed to grovel in subservience to appetite. Our entire power is vested in the mind and body; and while the mind is in control, the body becomes our servant. The one we possess in common with the gods; the other, with the lower animals." — *Opening lines of Sallust's Catiline.*

Wealth. Beauty. Merit.

Divitiarum et formae gloria fluxa atque fragilis; virtus clara aeternaque habetur.

"The glory of wealth and beauty is fleeting and frail; merit is illustrious and eternal." — *Id.*

Rule of Life. Deliberation. Action.

Et prius, quam incipias, consulto; et, ubi consulueris, mature facto opus est.

"Before you commence, take counsel; when you have begun, speed the execution." — *Id.*

Life. Occupation.

Is demum mihi vivere atque frui anima videtur, qui aliquo negotio intentus, praeclari facinoris aut artis bonae

famam quaerit. Sed, in magna copia rerum, aliud alii natura iter ostendit.

"He alone seems to me to live and enjoy life who, being earnestly engaged in some useful undertaking, seeks the fame of noble action or of well-employed talent. But Nature, in her great abundance, points out different pursuits to different men." — *Cat.* 2.

Patriotism. Distinction.

Pulchrum est bene facere reipublicae: etiam bene dicere haud absurdum est. Vel pace, vel bello, clarum fieri licet: et qui fecere, et qui facta aliorum scripsere, multi laudantur.

"It is delightful to render assistance to the Commonwealth, and even to speak in its behalf is not unpleasant. It is possible to become distinguished, whether in peace or war. Many have received their meed of praise, both those who have acted nobly, and those who recorded the deeds of others." — *Cat.* 3.

Fortune. Caprice. Merit.

Sed profecto Fortuna in omni re dominatur: ea res cunctas ex lubidine magis, quam ex vero, celebrat, obscuratque.

"But certainly, in all things, Fortune rules. Rather by caprice than merit, she raises all things into eminence, and hides them in obscurity." — *Cat.* 8.

Friendship. Tastes.

Nam idem velle atque nolle, ea demum firma amicitia est.

"To have the same desires and the same aversions is the surest and most lasting bond of friendship." — *Cat.* 20.

Fortune.

Fortuna omnia victoribus praemia posuit.

"Fortune has bestowed all rewards upon the victorious." — *Id.*

Fortune. Vigilance.

Vigilando, agendo, bene consulendo, prospera omnia cedunt: ubi secordiae te atque ignaviae tradideris, nequidquam deos implores.

"All things prosper in the hands of the vigilant, active, and well-advised. When you have given up to negligence and sloth, it is vain to implore the gods." — *Cat.* 52.

Merit. Appearance.

Esse, quam videri, bonus malebat.

"He preferred to be good, rather than seem so." — *Cat.* 54. A compliment paid to Cato.

Glory. Danger. Fear.

Quem neque gloria neque pericula excitant, nequidquam hortere: timor animi auribus officit.

"He who is aroused neither by glory nor by danger, it is vain to exhort: fear closes the ears of the soul." — *Cat.* 58.

Inspiration. Great Men.

Nam saepe audivi, Q. Maximum, P. Scipionem, praeterea civitatis nostrae praeclaros viros solitos ita dicere, quum majorum imagines intuerentur, vehementissume sibi animum ad virtutem accendi. Scilicet non ceram illam, neque figuram, tantam vim in sese habere; sed memoria rerum gestarum eam flammam egregiis viris in pectore crescere, neque prius sedari, quam virtus eorum famam atque gloriam adaequaverit.

"I have often heard that Quintus Maximus, Publius Scipio, and many other illustrious men of our country, were wont to say that when they beheld the images of their illustrious ancestors, they felt their minds irresistibly impelled to deeds of honor. Certainly not that the wax or figure had such power in itself; but, as they recalled the achievements of these men, such a flame began to kindle, in their illustrious breasts, as could not be extinguished until their own merit had equaled

the fame and glory of their ancestors." — *Jugurtha*, 4. May we not feel some trace of similar inspiration as we reflect upon the character and words of these illustrious men?

What constitutes a State?

Non exercitus neque thesauri praesidia regni sunt, verum amici, quos neque armis cogere, neque auro parare queas: officio et fide pariuntur. Quis autem amicior, quam frater fratri? aut quem alienum fidum invenies, si tuis hostis fueris? Equidem ego vobis regnum trado firmum, si boni eritis; sin mali, imbecillum. Nam concordia parvae res crescunt, discordia maxumae dilabuntur.

"Neither armies nor treasures constitute the fortifications of a kingdom; but friends whom you can neither force with arms, nor buy with gold; but who are gained by kindness and fidelity. Who should be more friendly to a brother than a brother? or what stranger will prove faithful to you, if you have proved hostile to your own? I indeed deliver to you a kingdom, which is strong, if you are good; but weak, if you are bad. For small things grow by concord; but the greatest fall asunder by dissension." — *Jugurtha*, 10. Words of Jugurtha's father in bestowing the kingdom upon him.

Ancestors. Posterity.

Majorum gloria posteris lumen est, neque bona neque mala in occulto patitur.

"The glory of ancestors is the light of posterity; it suffers neither their good nor evil qualities to lie concealed." — *Jugurtha*, 85.

Government. Discretion.

Ego ita comperio omnia regna, civitates, nationes, usque eo prosperum imperium habuisse, dum apud eos vera consilia valuerunt.

"I find that all kingdoms, states, and nations have enjoyed prosperity, so long as good counsels have prevailed in their affairs."

Fortune. Effort.

Fabrum esse suae quemque fortunae.

"Every one is architect of his own fortune." — *Orat. De Repub. Ord.*

Friendship. Virtue.

Sine virtute esse amicitia nullo pacto potest; quae autem inter bonos amicitia dicitur, haec inter malos factio est.

"There can be no true friendship without virtue; for that bond which, among the good, is called friendship, among the bad becomes faction."

CATULLUS.

BORN ABOUT 94 B.C.

BUT little is known concerning the life of Catullus except what is derived from the poet's own writings. The exact time both of his birth and death is uncertain, but the period covered by his writings seems to extend from about 61 B.C. to 54 B.C. They consist of 116 short poems, written for the most part in lyric or elegiac meter, depicting events connected with the poet's life and time, and shedding much light upon the social condition of the age. In the great age of Latin poetry, extending from about 60 B.C. to the death of Ovid, 17 B.C., there are three distinct periods. The first, represented by Catullus and Lucretius, is distinguished by sincerity and rugged force; the second, represented by Vergil and Horace, is distinguished by artistic perfection; the third, represented by Ovid, is distinguished by its grace and facility of expression. The genius of Catullus is especially manifested in his apt expression of personal feelings, and the grace with which he adapted to the Latin tongue the measures of the earlier poets of Greece.

Luck. Opportunity.

Quid datur a divis felici optatius hora?

"What is granted by the gods more desirable than a favorable opportunity?" — LXII, 30.

Woman's Vows. Instability.

Mulier cupido quod dicit amanti,
In vento et rapida scribere oportet aqua.

"The vows which woman makes to her devoted lover are fit only to write upon the wind or swiftly passing stream." — LXX, 3.

Permanence of Love.

Difficile est longum subito deponere amorem.

"It is difficult to relinquish instantly long-cherished love." — LXXVI, 13.

LUCRETIUS.

BORN ABOUT 94 B.C.

T. LUCRETIUS CARUS was a didactic poet of whose life and personal history but little is known. His principal work, *De Rerum Natura*, is a philosophical poem in six books, composed in heroic hexameter. It is commonly supposed to have been published about 57 B.C., and revised by Cicero after the author's death. The first and second books are chiefly devoted to the first principles of being, the mysteries of creation, and a presentation of the atomic theory of matter. The third book treats of the mind, and the theory mentioned is there invoked to prove that the soul perishes with the body. The fourth book deals with the doctrine of images or impressions made upon the mind by all objects, either immediately through the senses or in visions. The fifth book contains an explanation of the phenomena of creation, the origin of life, and the gradual advance of civilization. The sixth book is devoted to a consideration of the causes of earthquakes, thunderstorms, and other natural phenomena. The poem is peculiar on account of the quaint and interesting philosophy with which it is so densely packed, and yet the style of expression is often beautiful, and the general character of many passages truly poetic. As Sellar says, "No one

else combines in the same degree the contemplative enthusiasm of a philosopher, the earnest purpose of a reformer and moral teacher, and the profound pathos and sense of beauty of a great poet. He stands alone among his countrymen, as much in the ardor with which he observes and reasons on the processes of nature, as in the elevation of feeling with which he recognizes the majesty of her laws, and the vivid sympathy with which he interprets the manifold variety of her life."

The Soul.

Ignoratur enim, quae sit natura animai;
Nata sit, an contra nascentibus insinuetur;
Et simul intereat nobiscum, morte diremta,
An tenebras Orci visat, vastasque lacunas:
An pecudes alias divinitus insinuet se.

"For what may be the nature of the soul remains unknown; whether it be born of itself or be infused at birth; and, likewise, whether it perishes with us when we die, or visits the realms of Pluto and unfathomed depths, or enters by divine appointment into other animals."—*De Rerum Natura*, I, 113.

Ravages of Time. Influence. Trifles.

Quin etiam, multis solis redeuntibus annis,
Annulus in digito subtertenuatur habendo:
Stillicidi casus lapidem cavat: uncus aratri
Ferreus occulte decrescit vomer in arvis:
Strataque jam vulgi pedibus detrita viarum
Saxea conspicimus; tum portas propter, ahena
Signa manus dextras ostendunt attenuari
Saepe salutantum tactu, praeterque meantum.

"Moreover, in the revolution of years, the ring on the finger is worn away by the usage. The stone is hollowed by the falling drop; the iron point of the plowshare wears away unnoticed in the fields; we see the stony pavement worn out by the constant tread of feet; and the brazen statues that adorn our halls exhibit hands reduced in size by the touch of many suitors."—*Ib.* I, 213.

Heavenly Origin.

Denique, coelesti sumus omneis semine oriundi.

"In fact, we are all sprung from heavenly seed." — *Ib.* II, 990.

Discrimination. Truth. Error.

Judicio perpende: et si tibi vera videntur,
Dede manus: aut si falsum est, adcingere contra.

"Discriminate with care; and, if the new seems true, embrace it; if false, array thyself for battle." — *Ib.* II, 1041.

Life's Feast. Death.

Cur non, ut plenus vitae conviva, recedis,
Aequo animoque capis securam, stulte, quietem?

"Why dost thou not, like a thankful guest, rise cheerfully from life's feast, and with a quiet mind go take thy rest?" — *Ib.* III, 930.

Life.

Vitaque mancipio nulli datur, omnibus usu.

"Life is not bestowed as a permanent estate, but merely for use." — *Ib.* III, 983.

Aim of Life. Highest Good.

Exposuitque, bonum summum, quo tendimus omneis,
Quid foret, atque viam monstravit tramite parvo,
Qua possemus ad id recto contendere cursu.

"He set forth what was that highest good for which we all are striving, and pointed out the road with its narrow path by which we may attain it in the shortest way." — *Ib.* VI, 26.

Frugality. Wealth. Contentment.

Divitiae grandes homini sunt, vivere parce
Aequo animo.

"It is great wealth to a man to live frugally, with a contented mind."

TERENCE.

BORN 185 B.C. — DIED 159 B.C.

PUBLIUS TERENTIUS AFER was born in Carthage, brought to Rome as a slave, and served in the household of P. Terentius Lucanus, by whom he was educated and granted his freedom; receiving, according to custom, the family name of his master. He at once directed his attention to the writing of comedies, and is said to have offered to the public his first play, the *Andria*, when only sixteen years of age. This was at once received with much favor, and was the means not only of winning for the young poet many valuable friends, but of bringing him into early recognition as a comic writer. The next play presented was the *Hecyra* or Mother-in-law, and following this in rapid succession came the *Heauton-timoroumenos* or Self-Tormentor, the *Eunuchus*, the *Phormio* or Parasite, and last, the *Adelphi* or Brothers, in the year 160 B.C. He was now twenty-five years of age, and resolved to devote a few years to travel and study in Greece, among the scenes which he desired to reproduce in his plays. His arrival at Athens, however, was the beginning of disappointment. He was soon overtaken by an illness from which he never recovered, and which is said to have been rendered fatal by the grief which he experienced from the loss of some of his new plays, resulting from a shipwreck at sea. We can but admire the brilliant career of this young poet, who in such a brief time won his way from hopeless obscurity to national fame, and regret that he might not have lived to fulfill the bright promise of his early manhood.

The plays of Terence for the most part are lacking in originality, as they are modeled after the Greek plays of Menander and others, being in some parts little more than translations. Still the old material of the Greeks was so carefully selected and so skillfully remodeled in its adaptation to the Latin form that it virtually became a new creation. Terence is clearly superior to Plautus in the delineation of character,

consistency of plot, and portrayal of pathos, and is highly praised by Caesar and Cicero for his elegance of style. Quintilian says of him: *Terenti scripta sunt in hoc genere elegantissima*, and modern critics usually concede that "although a foreigner, and a freedman, he divides with Cicero and Caesar the palm of pure Latinity.

Rule of Life. Excess.

Nam id arbitror
Adprime in vita esse utile, ut ne quid nimis.

"For I consider this to be a golden rule of life, that we do nothing to excess." — *Andria*, I, 1.

Friends. Indulgence. Truth.

Obsequium amicos, veritas odium parit.

"Indulgence fosters friends, truth breeds dislike." — *Idem.*

Wishes. The Attainable.

Quoniam non potest id fieri, quod vis,
Id velis, quod possit.

"Since what you wish cannot be had, wish what you can attain." — *Andria*, II, 1.

Advice. The Sick.

Facile omnes, quum valemus, recta consilia aegrotis damus.

"We all are very ready, when well, to give advice to the sick." — *Id.*

Self-love.

Nullane in re esse homini cuiquam fidem!
Verum illud verbum est, vulgo quod dici solet,
Omnes sibi malle melius esse, quam alteri.

"Is there no faith in the affairs of men? It is an ancient adage and a true one too: Of all mankind, each loves himself the best." — *Andria*, II, 5.

Sharp Words return.

Si mihi pergit, quae volt, dicere; ea, quae non volt, audiet.

"If he persists in saying whatever he pleases, he will hear what may not be so pleasing." — *Andria*, V, 4.

Discipline. Kindness. Fear.

Pudore et liberalitate liberos
Retinere satius esse credo, quam metu.

"I believe it is better to bind children to you by kind feeling and generosity, than by fear." — *Adelphi*, I, 1.

Discipline. Home Government.

Et errat longe, mea quidem sententia,
Qui imperium credat gravius esse, aut stabilius,
Vi quod fit, quam illud, quod amicitia adjungitur.
Mea sic est ratio, et sic animum induco meum:
Malo coactus qui suum officium facit,
Dum id rescitum iri credit, tantisper cavet:
Si sperat fore clam, rursus ad ingenium redit.
Ille quem beneficio adjungas, ex animo facit:
Studet par referre: praesens, absensque idem erit.
Hoc patrium est, potius consuefacere filium,
Sua sponte recte facere, quam alieno metu.

"He, in my opinion, is greatly in error, who believes that authority is more secure or stable which rests on force than that which is tempered with kindness. This is my idea and such my settled conviction: he who does his duty under fear of punishment, while he thinks his actions are observed, so long he is on his guard; if he hopes to be undiscovered, he returns to his former habits. He whom you have won by kindness, acts from choice: he is anxious to make fitting return, and whether present or absent, he will be ever the same. This is the duty of a father, to train his son to proper conduct rather from his own free will than from the fear of another." — *Id.*

Hope.

Ego spem pretio non emo.

"I never purchase hope with ready money." — *Adelphi*, II, 2.

Wisdom. Foresight.

Istuc est sapere, non quod ante pedes modo est.
Vidère, sed etiam illa, quae futura sunt,
Prospicere.

"That is the part of wisdom not only to see what lies immediately before us, but to foresee also things which are to come."—*Adelphi*, III, 3.

Home Education.

Domi habuit unde disceret.

"He had at home resources from which to learn."—*Id.* How fortunate those of whom this may be said; and it is largely true of all who will embrace the opportunities which nature offers in a thousand forms, and those which modern thought and genius have made so accessible to all.

Education. Example.

Inspicere, tanquam in speculum, in vitas omnium
Jubeo, atque ex aliis sumere exemplum sibi.

"I counsel that men look into the lives of others as into a mirror. and choose from others a model for themselves."—*Id.*

Life. Success by Effort.

Ita vita est hominum, quasi, quum ludas tesseris:
Si illud, quod maxime opus est jactu, non cadit;
Illud, quod cecidit forte, id arte ut corrigas.

"The life of man is like a game of dice. If that which is most wanted does not come, that which chance sends you must amend by skill."—*Adelphi*, IV, 7.

Experience. More to learn.

Nunquam ita quisquam bene subducta ratione ad vitam fuit,
Quin res, aetas, usus, semper aliquid adportet novi.
Aliquid moneat, ut illa, quae te scire credas, nescias:
Et quae tibi putaris prima, in experiundo repudies.

"Never was there any one of such well ordered life that business, age, and experience did not suggest or counsel something new; so that what you think you know, you do not; and what you fancied was of first importance, you now on trial reject."—*Adelphi*, V, 4.

Love. Food.

Sine cerere et libero friget Venus.

"Without good eating and drinking, love grows cold."—*Eun.* IV, 7.

Woman. Disposition.

Immo certe, novi ingenium mulierum:
Nolunt, ubi velis: ubi nolis, cupiunt ultro.

"This, indeed, is the disposition of women: when you desire, they decline; and when you decline, they passionately desire."—*Eun.* IV, 7.

Blessings.

Atque haec perinde sunt, ut illius animus, qui ea possidet:
Qui uti scit, ei bona: illi, qui non utitur recte, mala.

"These blessings are just according to the disposition of him who possesses them: to him who knows their use, they are blessings; to him who does not use them aright, they are evils."—*Heaut.* I, 2. Speaking of friends, high birth, riches, relatives, etc.

Risk. Danger.

Non fit sine periclo facinus magnum et memorabile.

"No great and memorable deed is wrought without some danger."—*Heaut.* II, 3.

License.

Nam deteriores omnes sumus licentia.
Quodcunque inciderit in mentem, volet: neque id
Putabit, pravum an rectum siet, quod petet.

"We all grow worse with too great liberty. Whatever enters the mind of each he wishes, not considering whether what he wishes may be right or wrong."—*Heaut.* III, 1.

Difficulties. Industry.

Nihil tam difficile est, quin quaerendo investigari possiet.

"Nothing is so difficult but that by industry it may be won."—*Heaut.* IV, 2.

Unwilling Service. Drudgery.

Nulla est tam facilis res, quin difficilis siet,
Quum invitus facias.

"There is nothing so easy but that it seems difficult when performed against one's will." — *Heaut.* IV, 6.

Good Living. Character.

Vixit, dum vixit, bene.

"While he lived, he lived nobly." — *Hecyr.* III, 5. The reputation which some men of Terence's time were said to leave behind them. This may constitute a worthy aspiration.

Patience. Fortune.

Quod fors feret, feremus aequo animo.

"Whatever fortune brings, we bear with patience." — *Phorm.* I, 2.

Fortune. Bravery.

Fortes fortuna adjuvat.

"Fortune aids the brave." — *Phorm.* I, 4.

Right and Wrong.

His nunc praemium est, qui recta prava faciunt.

"In these days they are rewarded who make right appear wrong."

Man. Sympathy.

Homo sum; humani nihil a me alienum puto.

"I am a man, and nothing that concerns a man do I regard with indifference."

Man. Circumstances. Influence.

Non licet hominem esse saepe ita ut vult, si res non sinit.

"A man often cannot be what he would, if circumstances do not permit."

PLAUTUS.

BORN ABOUT 254 B.C. — DIED 184 B.C.

T. MACCIUS PLAUTUS, Rome's greatest dramatist and comic poet, was an Umbrian by birth, but received a good education both in Greek and Latin, probably at Rome. After spending a brief career in connection with the stage, he engaged in foreign trade, but was unsuccessful, and returned to Rome in abject poverty. He then, for the first time, turned his attention to the writing of comedies, which seem to have found a ready sale and won for him an honored place in the field of letters.

About one hundred and twenty plays are said to have borne his name, of which only twenty are now extant. They are as follows: 1, *Amphitruo*; 2, *Asinaria*; 3, *Aulularia*; 4, *Captivi*; 5, *Curculio*; 6, *Casina*; 7, *Cistellaria*; 8, *Epidicus*; 9, *Bacchides*; 10, *Mostellaria*; 11, *Menaechmi*; 12, *Miles*; 13, *Mercator*; 14, *Pseudolus*; 15, *Poenulus*; 16, *Persa*; 17, *Rudens*; 18, *Stichus*; 19, *Trinummus*; 20, *Truculentus*.

Plautus was very popular as a comic writer, both on account of his humor and the skill with which he arranged his plots. He copied largely after the Greeks, but so wrought into his plays the life and character of Rome as to stand forth pre-eminently as a national poet. Unfortunately the text of Plautus has become very badly corrupted by interpolations and changes which make it difficult to understand; but to those who are interested in the peculiarities of early Latin style, it affords an attractive field of study.

Adversity. Courage.

In re mala animo si bono utare, adjuvat.

"The best assistance in distress is fortitude of soul." — *Capt.* II, 1.

Fortune. Man. Influence.

Fortuna humana fingit artatque ut lubet.

"Fortune fashions and controls us mortals as she likes." — *Capt.* II, 2.

God. Omniscience.

Est profecto Deus, qui, quae nos gerimus, auditque et videt.

"There is indeed a God, who hears and sees whate'er we do." — *Capt.* II, 2.

Death. Virtue.

Qui per Virtutem peritat, non interit.

"He does not perish who dies for virtue's sake." — *Capt.* III, 5.

Fools. Too Late.

Abi, stultus, post tempus venis.

"Go, fool; you come too late." — *Capt.* IV, 2.

Price of Success. Effort.

Qui e nuce nucleum esse vult, frangat nucem.

"He who would eat the kernel, must crack the shell." — *Curcul.* I, 1.

Love.

Bonum est, pauxillum amare sane; insane non bonum est.

"It is good to love with moderation; ill to love unwisely." — *Curcul.* I, 3.

Blessings.

Nulli est homini perpetuum bonum.

"No blessing lasts for aye." — *Curcul.* I, 3.

Wealth. Economy.

Qui homo mature quaesivit pecuniam,
Nisi eam mature parsit, mature esurit.

"The man who has acquired wealth with speed, must speedily be provident, or he will quickly starve." — *Curcul.* III, 1.

Insanity.

Hei mihi, insanire me ajunt, ultro cum ipsi insaniunt.

"The world declares me mad, when they themselves are all insane." — *Menaech.* V, 2.

Reason.

Nam injusta ab justis impetrare non decet:
Justa autem ab injustis petere, insipientia est.

"From the reasonable to ask what is unreasonable is ill-becoming; from the unreasonable to ask what is reasonable even is senseless folly." — *Amphit. Prologue*, 36.

Merit. Favor. Success.

Virtute ambire oportet, non favitoribus.
Sat habet favitorum semper, qui recte facit.

"It is best to win by merit, not by favor. He who acts with credit never lacks for patrons." — *Amphit. Prologue*, 78.

Virtue. Valor.

Virtus praemium est optimum,
Virtus omnibus rebus anteit profecto.

* * * * * * * * *

Virtus omnia in se habet, omnia adsunt bona quem penes est virtus.

"Virtue is the noblest reward: it clearly surpasses all things in value. . . . Virtue includes in itself all things; all blessings wait on him who is possessed of virtue." — *Amphit.* II, 2.

Rule of Business. Gain. Expense.

Necesse est facere sumptum, qui quaerit lucrum.

"He who seeks for gain must be to some expense." — *Asin.* I, 3.

Adversity. Courage. Prosperity.

Fortiter malum qui patitur, idem post patitur bonum.

"He who bears misfortune with courage, afterwards enjoys prosperity." — *Asin.* II, 2.

Contentment. Plenty.

Si animus est aequus tibi, satis habes, qui bene vitam colas.

"If you are content in mind, you have enough to live upon with comfort." — *Aulul.* II, 2.

Life. Change.

Ut sunt humana, nihil est perpetuum datum.

"Human affairs are so ordained that nothing has been made perpetual." — *Cistell.* I, 3.

Evil for Good.

Ut acerbum est, pro bene factis cum mali messem metas.

"How bitter it is, in return for benefits conferred, to reap a harvest of ill." — *Epid.* IV, 2.

Hope. Results. God.

Sperat quidem animus: quo eveniat, diis in manu est.

"Hope, indeed, is the province of the mind; results are in the hand of the Almighty." — *Bacchid.* I, 2.

Modesty. Shame.

Nam ego illum periisse duco, cui quidem periit pudor.

"That man I count as lost, who knows no shame." — *Bacchid.* III, 3.

Death. Youth.

Quem di diligunt, adolescens moritur.

"He whom the gods love, dies while young."—*Bacchid.* IV, 3.

Truth. Falsehood.

Ego verum amo, verum volo mihi dici: mendacem odi.

"I love truth; I wish to have it spoken to me; I detest a liar."—*Mostell.* I, 3.

Conduct. Character.

Pulchrum ornatum turpes mores pejus coeno collinunt.

"Bad conduct soils the garment more than filth."—*Mostell.* I, 3.

Conscience. Guilt.

Nihil est miserius, quam animus hominis conscius.

"Nothing is so wretched as a guilty conscience."—*Mostell.* III, 1.

God. Divine Purpose.

Qui deorum consilia culpet, stultus inscitusque sit.

"He is both foolish and ignorant, who questions the counsels of God."—*Mil.* III, 1.

Courage. Adversity.

Bonus animus in mala re, dimidium est mali.

"Courage in adversity is half the crisis past."—*Pseudol.* I, 5.

Community of Interest.

Quod tuum'st meum'st: omne meum est autem tuum.

"For what is thine is mine, and mine is thine."—*Trinum.* II, 2.

Wisdom. Fortune.

Sapiens quidem pol ipse fingit fortunam sibi.
Eo ne multa, quae nevolt, eveniunt, nisi fictor malu'st.

"A wise man, indeed, is the maker of his fortune. Unless he is a bungler, therefore, few things will happen which he does not wish." – *Trinum.* II, 2.

Envy.

Qui invident, egent: illi quibus invidetur, rem habent.

"They who envy suffer need; they who are envied shall abound in wealth." — *Trucul.* IV. 2.

Woman.

Negotii sibi volet vim parare,
Navem, et mulierem, haec duo comparato;
Nam nullae magis res duae plus negotii
Habent, eas forte si exornare occoeperis,
Neque unquam satis hae duae res ornantur.

"He who wishes to provide himself with business should engage a woman and a ship, for no two things demand more constant attention; and if perchance you should attempt to rig them out, these two things can never be rigged enough." — *Poenul.* I, 2.

Disposition. Wealth. Fortune.

Bono ingenio me esse ornatam, quam auro multo mavolo.
Aurum fortuna invenitur, natura ingenium bonum.
Bonam ego, quam beatam me esse nimio dici mavolo.

"I prefer to be favored with a good disposition rather than wealth Gold is the creature of fortune, while benevolence of disposition comes from nature. I would much rather be called good than fortunate." — *Poenul.* I, 2,

Experience.

Te de aliis, quam alios de te suaviu'st.

"It is better to learn from the mistakes of others than that others should learn from you." — *Persa.* IV, 3.

Adversity. Mind.

Animus aequus optimum est aerumnae condimentum.

"A well-balanced mind is the best defense against affliction."—*Rud.* II, 3.

Fortune. Friends.

Ut cuique homini res parata est, firmi amici sunt: si res labat,
Itidem amici collabascunt. Res amicos invenit.

"According as men thrive, their friends are true; if fortune fails, friends likewise disappear. Prosperity finds friends."—*Stich.* IV, 1.

Education. Experience.

Feliciter sapit, qui alieno periculo sapit.

"He learns happily who learns at another's expense."—*Merc.* IV, 7.

Rule of Life. Youth. Old Age.

Adolescens cum sis, tum, cum est sanguis integer,
Rei tuae quaerendae convenit operam dare,
Demum igitur cum senex sis, tunc in ocium
Te, dum potestur, colloces: si vales, id jam lucro est
Quod vivis.

"While you are young, then, when the vigor is unabated, is the time to gather wealth; at length, when you are old, then quickly take your ease while you are able: if you are well, it is now sufficient that you live."—*Ib.*

Rule of Life. Advantage.

Ad suum quemque aequum est quaestum esse callidum.

"It is only right that every one should be alive to his own advantage."

Rule of Life. Action.

Cave sis te superare servum siris faciendo bene.

"Beware that you do not let your servant excel you in well-doing."

Fortune. Wisdom.

Centum doctum hominum consilia sola haec devincit dea
Fortuna.

"This goddess, Fortune, single-handed overrules the counsels of a hundred learned men."

Certainty. Uncertainty.

Certa amittimus, dum incerta petimus.

"We lose what is sure, while seeking for that which is uncertain."

Caution. Variety of Resources.

Cogitato, mus pusillus quam sit sapiens bestia,
Aetatem qui uni cubili nunquam committit suam.

"Consider how sagacious an animal is the little mouse; for it never trusts its safety to a single hole."

Disarm the Ignorant and Vicious.

Eripite isti gladium, qui sui est impos animi.

"Take away the sword from him who lacks in sense." Sharp tools should only be used by those who understand their use.

Slander.

Homines qui gestant, quique auscultant crimina,
Si meo arbitratu liceat, omnes pendeant,
Gestores linguis, auditores auribus.

"Those men who carry slander, and those who listen to it, would all be hung, if I were to be consulted: the carriers, by their tongues; the listeners, by their ears."

Commencement. Accomplishment.

Incipere multo est, quam impetrare, facilius.

"It is far easier to commence an undertaking than to complete it."

Rule of Trade. Merit.

Invendibili merci oportet ultro emptorem abducere,
Proba merx facile emptorem reperit, tametsi in obstruso sit.

"For unsalable goods, it is necessary to entice a purchaser: good wares will find a buyer, although in concealment."

Good Manners. Dress.

Lepidi mores turpem ornatum facile factis comprobant.

"Good manners easily exalt an humble garb."

Esteem. Character.

Nequam hominis ego parvipendo gratiam.

"I place small value on the esteem of a worthless man."

Wisdom. Education. Disposition.

Non aetate verum ingenio adipiscitur sapientia.

"Wisdom is acquired not by years, but by disposition."

Honor at Home. Character.

Nunquam erit alienis gravis, qui suis se concinnat levem.

"He will never be despised abroad who makes himself respected at home."

Morals. Defense.

Si incolae bene sunt morati, pulchre munitum arbitror.

"If the residents of a city have good morals, I consider it well fortified."

Know Thyself.

Vix decimus quisque est, qui ipsus sese noverit.

"There is scarcely one in ten who knows himself."

Pleasure. Misfortune.

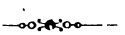
Voluptas est malorum esca: quod ea non minus homines
Quam hamo capiuntur pisces.

"Pleasure is the bait of misfortune; for by it men are caught, like fishes by a hook."

Unwilling Aids are Poor.

Stultitia est venatum ducere invitos canes.

"It is folly to take out unwilling dogs to hunt."



SENECA.

BORN ABOUT 7 B.C. — DIED 65 A.D.

LUCIUS ANNAEUS SENECA was a distinguished Roman philosopher and moralist, born about 7 B.C., and educated at Rome in philosophy, eloquence, and law. Several years of his early life were spent in travel and study in Greece and Egypt. On his return, he practiced some in the courts, was chosen Quaestor, and enjoyed high favor with Claudius the Emperor until, as a result of certain jealousies and court intrigue, he was banished to Corsica, where he spent the next eight years, mostly in philosophical study and writing. Through the influence of Agrippina, the second wife of Claudius, Seneca was recalled, appointed Praetor, and made the instructor of Nero; but the young prince finally rebelled against all restraint, and gradually became an open enemy of his former teacher and friend. Seneca tried in vain to protect himself from the young emperor's disfavor. After escaping death by poison, he was sentenced to inflict the punishment of death upon himself, which he did by severing the arteries of his body, and thus bleeding to death in his bath.

The works of Seneca have nearly all been preserved, the most important of which are as follows: *De Ira*, in three books, one of his earliest works; *De Consolatione ad Helviam Matrem Liber*, written to his mother during banishment; *De Consolatione ad Polybium*

Liber, also written during exile; *De Consolatione ad Marciam Liber*, written after Seneca's return; *De Providentia*, designed to show the over-ruling providence of God in earthly things; *De Tranquillitate Animi*, written during his praetorship, and designed to show the means of attaining peace of mind; *De Constantia Sapientis*, or the wise man's resolution; *De Clementia*, a work of fulsome flattery, addressed to Nero; *De Brevitate Vitae*, in which he suggests the careful employment of time as the best means of gaining wisdom; *De Vita Beata*, in which he urges virtue as the only means of happiness; *De Otio*; *De Beneficiis*, in seven books, explaining the relation between the giver and the recipient of a favor. *Epistolae Morales*, one hundred and twenty-four letters, consisting of moral maxims, chiefly composed in the last years of Seneca's life, and embodying his moral reflections; *Apocolocyntosis*, a satire on the deceased Emperor, Claudius, the name being a play on the word for pumpkin, and signifying the reception of Claudius among the pumpkins; *Quaestiones Naturales*, in seven books, treating chiefly of natural history. Ten tragedies are also attributed to him by Quintilian, and are usually included with his works, but of these the authorship is doubtful.

The writings of Seneca abound in moral sentiments of sterling merit; and the character of his thought, in many cases, bears a striking resemblance to that of St. Paul, the evangelist. His writings are a mine of delightful and interesting reflections upon life and its varied relations, scarcely equaled save by the proverbs of Solomon.

Life.

Non alia quam in ludo gladiatoris vita est, cum iisdem viventium pugnantiumque.

"Life is like a school of gladiators where men live and fight with each other."—*De Ira*, II, 8.

The Mind.

Nihil est tam difficile et arduum, quod non humana mens vincat et in familiaritatem perducat adsidua meditatio.

"There is nothing difficult and arduous which the human mind may not overcome, and, by constant meditation, bring into familiarity."—*De Ira*, II, 12.

Resolution. Perseverance.

Pertinacia impedimentum omne transcendit ostenditque nihil esse difficile, cujus sibi ipsa mens patientiam indiceret.

"Obstinate resolution overcomes all opposition, and shows that nothing is difficult to him whose soul is charged with perseverance."—*De Ira*, II, 12.

Life. Happiness.

Facilis est ad beatam vitam via: inite modo ipsis dis bene juvantibus.

"The way to a happy life is easy; only enter it under the smiling favor of the gods."—*De Ira*, II, 13.

Education. Youth. Evil.

Educatio maximam diligentiam plurimumque profuturam desiderat. Facile est enim teneros adhuc animos componere: difficulter reciduntur vitia, quae nobiscum creverunt.

"Education requires the utmost diligence and will yield the greatest profit. For it is easy to fashion tender minds, but difficult to extirpate evils which have matured within us."—*De Ira*, II, 18.

Change. Nature.

Naturam mutare difficile est.

"It is difficult to change nature."—*De Ira*, II, 20.

Falsehood. Truth.

Quaedam falsa veri speciem ferunt.

"Sometimes falsehood presents the appearance of truth."—*De Ira*, II, 22.

Populace. Merit.

Non tam bene cum rebus humanis agitur, ut meliora pluribus placeant: argumentum pessimi, turba est.

"Human affairs are not so adjusted that the best things please very many. Applause of the populace is the argument of a bad cause."—*De Vita Beata*, 2.

Riches.

Divitiae apud sapientem virum in servitute sunt, apud stultum in imperio.

"Riches in the service of the wise yield obedience; in that of fools, command." — *Id.* 26.

Benefits. Intentions.

Beneficium non in eo quod fit aut datur, consistit, sed in ipso dantis aut facientis animo.

"A benefit consists not in that which is done or given, but in the intention of the giver or doer." — *De Beneficiis*, I, 6.

Benefits. Modesty.

Qui dedit beneficium taceat; narret, qui accepit.

"Let him who has bestowed a kindness keep silent; he who has received it is the one to speak." — *De Beneficiis*, II, 11.

Benefits. Ingratitude.

Ingratus est, qui beneficium accepisse se negat, quod accepit: ingratus est, qui dissimulat: ingratus, qui non reddit: ingratissimus omnium, qui oblitus est.

"He is ungrateful who denies that he has received a kindness which has been bestowed upon him; he is ungrateful who conceals it; he is ungrateful who does not return it; but he is most ungrateful of all who forgets it." — *De Benef.* III, 1.

Benefits. Assistance.

Generosi animi et magnifici est juvare, prodesse; qui dat beneficia, Deos imitatur.

"It is the mark of a noble and generous mind to render aid to others; he who confers assistance imitates the gods." — *Id.* 15.

Nature. Reason. God.

Quid enim aliud est natura, quam Deus, et divina ratio, toti mundo et partibus ejus inserta?

"What else than God is nature and divine reason dwelling in all the world and all its parts?" — *De Benef.* IV, 7.

Fate. Cause. God.

Quum Fatum nihil aliud sit quam series inplexa causarum, ille est prima omnium causa, ex qua ceterae pendent.

"As fate is naught but a complex chain of causes, God is the great first cause on whom all else depends." — *Id.*

Talents. Benefits.

Deus quaedam munera universo humano generi dedit, a quibus excluditur nemo.

"God has bestowed certain gifts upon the entire human race, from which no one is excluded." — *Id.* 28.

The Good. The Bad.

Satius est prodesse etiam malis propter bonos, quam bonis deesse propter malos.

"It is better to aid the bad for the sake of the good than to desert the good on account of the bad." — *Id.* 28.

Virtues. Fame.

Non sine ratione sacra est magnarum virtutum memoria.

"It is not without reason that there is a sacred recollection of great virtues." — *Id.* 30.

Education.

Emis a bonarum artium praeceptore rem inaestimabilem, studia liberalia et animi cultum.

"You procure from your instructor in the liberal arts a treasure of priceless value, liberal studies and the culture of your mind." — *De Benef.* VI, 15.

God. Repentance.

Nec unquam primi consilii Deos poenitet.

"God never repents of that on which he first resolved." — *Id.* 23.

Benefits. God.

Quidquid nos meliores beatosque facturum est, aut in aperto aut in proximo posuit.

"Whatever can make us better and happy God has placed either openly before us or very near." — *De Benef.* VII, 1.

Old Age. · Success.

Nihil turpius est quam grandis natu senex, qui nullum aliud habet argumentum, quo se probet diu vixisse, praeter aetatem.

"There is nothing more disgraceful than that an old man of splendid opportunities should have no proof that he has lived long except old age." — *De Tranquillitate*, 3.

Mind. Mental Restraint.

Male enim respondent coacta ingenia: reluctante natura inritus labor est.

"The mind when acting under restraint is slow to respond; when nature is reluctant, effort is vain." — *De Tranq.* 6.

Books. Omnivorous Reading.

Onerat discentem turba librorum, non instruit: multoque satius est paucis te auctoribus tradere quam errare per multos.

"A great library confuses rather than instructs the learner; it is far better to acquaint yourself thoroughly with a few authors than to wander at random over many." — *De Tranq.* 9.

Uses of Adversity.

Nihil infelicius eo, cui nihil unquam evenit adversi, non licuit enim illi se experiri. . . . Calamitas virtutis occasio est.

"Nothing could be more unfortunate for him who has never experienced adversity, for he has never had the opportunity to try himself. . . . Calamity is the opportunity of greatness." — *De Providentia*, 3 and 4.

Life. Death.

Hominis tota vita nihil aliud quam ad mortem iter est.

"The whole life of man is nothing but a journey towards death." — *De Consol. ad Polyb.* 11.

Time. Negligence.

Quaedam tempora eripiuntur nobis, quaedam subducuntur, quaedam effluunt. Turpissima tamen est jactura, quae per negligentiam venit.

"A certain portion of our time is taken from us by force: some is stolen; some flits away. But the most disgraceful loss of time is that which arises from our own negligence." — *Epistles*, 1.

Poverty. Avarice.

Non qui parum habet, sed qui plus cupit, pauper est.

"The poor man is not the one who has little, but he who desires more." — *Epistles*, 2.

Examples. Precepts.

Homines amplius oculis quam auribus credunt: longum iter est per praecepta, breve et efficax per exempla.

"Men believe their eyes rather than their ears. The road by precept is long; by example, short and efficacious." — *Epistles*, 6.

Teachers as Learners.

Homines, dum docent, discunt.

"While men teach, they learn." — *Epistles*, 7.

Rule of Life.

Sic vive cum hominibus, tanquam Deus videat; sic loquere cum Deo, tanquam homines audiant.

"Live with men as if God saw you; talk with God as if men heard you." — *Epistles*, 10.

Rule of Life.

Si ad naturam vives, nunquam eris pauper; si ad opinionem, nunquam eris dives.

"If you live according to nature, you will never be poor; if according to the opinions of society, you will never be rich." — *Epistles*, 16.

Books.

Non refert quam multos libros, sed quam bonos habeas; lectio certa prodest, varia delectat.

"It is not how many books you have, but how good; select and careful reading profits, while variety delights." — *Epistles*, 45.

Vices. Virtues.

Vitia nobis sub virtutum nomine obrepunt.

"Vices force themselves upon us under the name of virtues." — *Epistles*, 45.

To-morrow.

Recognosce singulos, considera universos; nullius non vita spectat in crastinum.

"Consider each individual, and observe the world; you will find there is no one whose life is not aiming at to-morrow." — *Epistles*, 45.

Dress. Condition.

Stultissimus est qui hominem aut ex veste aut ex conditione, quae vestis modo nobis circumdata est, aestimat.

"He is very foolish who estimates a person either by his dress or his condition, which is thrown about him like a garment." — *Epistles*, 47.

Good Habits.

Hoc habent inter caetera boni mores, placent sibi ac permanent.

"Good habits have this advantage, among other things, that they give pleasure to those who have them and constitute a permanent possession." — *Epistles*, 47.

Selfishness. Rule of Life.

Non potest quisquam beate degere, qui se tantum intuetur, qui omnia ad utilitates suas convertit; alteri vivas oportet, si vis tibi vivere.

"No one can live happily, who regards only himself and turns all things to his own advantage; you must live for another if you would live for yourself." — *Epistles*, 48.

Fortune.

Quod non dedit fortuna, non eripit.

"What she has not given, Fortune cannot take away." — *Epistles*, 59.

Riches.

Brevissima ad divitias per contemptum divitiarum via est.

"The shortest road to riches is by the contempt of wealth." — *Epistles*, 62.

Wisdom. Accident.

Nulli sapere casu obtigit.

"It has happened to no one to be wise by accident." — *Epistles*, 76.

Virtue. Nature.

Non dat natura virtutem; ars est bonum fieri.

"Nature does not bestow virtue; to become good is an art." — *Epistles*, 90.

Nature. Government.

Naturae est enim, potioribus deteriora submittere.

"It is the design of nature that the worse should be governed by the better." — *Epistles*, 90.

Folly. Influence.

Nemo errat uni sibi, sed dementiam spargit in proximos accipitque invicem.

"No one errs for himself alone, but scatters his folly among his associates, and receives theirs in turn." — *Epistles*, 94.

The Mind. Happiness.

Fragilibus innititur, qui adventitio laetus est.

"He leans on a fragile staff, who delights in external joys.—*Epistles*, 98.

Anticipation. Evil.

Nil est nec miserius nec stultius quam praetimere.

"There is nothing more wretched or foolish than to anticipate misfortune."—*Epistles*, 98.

Difficulties. Courage.

Non, quia difficilia sunt, non audemus, sed, quia non audemus, difficilia sunt.

"It is not because enterprises are difficult that we dare not undertake them; but they are difficult because we dare not."—*Epistles*, 104.

Fate.

Ducunt volentem fata, nolentem trahunt.

"Fate leads the willing, drags the unwilling, victim."—*Epistles*, 107.

Money. Value.

Ex quo pecunia in honore esse coepit, verus rerum honor occidit.

"From the time when money came to be regarded with honor, the true value of things was forgotten."—*Epistles*, 115.

Conversation. Mind.

Oratio vultus animi est.

"The conversation is the countenance of the mind."—*Epistles*, 115.

Money. Benevolence.

Multi sunt, qui non donant sed projiciunt.

"There are many who do not give, but throw away their money."—*Epistles*, 120.

Boast of Lineage.

Qui genus jactat suum, aliena laudat.

"He who boasts of his descent, praises that which belongs to another." — *Tragoedia, Hercules Furens*, 340.

War.

Arma non servant modum,
Nec temperari facile, nec reprimi potest
Stricti ensis ira: bella delectat cruor.

"War does not admit of moderation, nor can the wrath of the drawn sword be easily restrained or overcome. War delights in bloodshed." — *Her. Fur.* 403.

Success costs Effort.

Non est ad astra mollis e terris via.

"The ascent from earth to heaven is by no means easy." — *Her. Fur.* 437.

Difficulty. Memory.

Quae fuit durum pati, meminisse dulce est.

"What was difficult to endure is pleasant to remember." — *Her. Fur.* 656.

Time. Life.

Nemo tam divos habuit faventes,
Crastinum ut possit sibi polliceri.

"No one ever had such favoring divinities that he could promise himself another day." — *Tragoedia, Thyestes*, 619.

Temptation. Evil.

Qui blandiendo dulce nutrivit malum,
Sero recusat ferre, quod subiit, jugum.

"He who has encouraged evil by trifling with it, finds it too late to refuse the yoke which he has taken upon him." — *Hippolytus*, 134.

Confidence. Petition.

Qui timide rogat, docet negare.

"He who asks with trepidation courts refusal." — *Trag. Hipp.* 594.

Success. Crime.

Honesta quaedam scelera successus facit.

"Success gilds some crimes with an honorable title." — *Hipp.* 598.

Mind. Learning.

Dediscit animus sero, quod didicit diu.

"The mind unlearns with difficulty what it has been long in learning." — *Tragoedia, Troades,* 633.

Wretchedness. Benevolence.

Misero datur quodcunque, fortunae datur.

"Whatever is given to the wretched is loaned to fortune." — *Tragoedia, Troades,* 697.

Delay. Haste.

Omnis nimium longa properanti mora est.

"Every delay, however trifling, seems long to a man in haste." — *Tragoedia, Agamemnon,* 426.

Duty.

Ab honesto virum bonum nihil deterret.

"Nothing deters a good man from his duty."

Government.

Alieno in loco haud stabile regnum est.

"Over a foreign realm, sovereignty is insecure."

Rule of Life. Old Age.

Ante senectutem curavi, ut bene viverem; in senectute, ut bene moriar.

"Before old age I make it my care to live well; in old age, to die well."

Rule of Life. Injuries.

Aut potentior te, aut imbecillior laesit: si imbecillior parce illi; si potentior tibi.

"He who injured thee was either stronger or weaker; if weaker, spare him; if stronger, spare thyself."

Valor.

Avida est periculi Virtus, et quo tendat non quid passura sit cogitat.

"Valor courts danger, and considers what it may accomplish, not what it may suffer."

Grief. Silent Endurance.

Curae leves loquuntur, ingentes stupent.

"Light griefs find utterance, deeper ones are dumb."

Liberty. Courage.

Fortem facit vicina libertas senem.

"The prospect of liberty makes even an old man brave."

Reason. Fashion.

Id nobis maxime nocet, quod non ad rationis lumen sed ad similitudinem aliorum vivimus.

"This is especially detrimental to us, that we live, not according to the light of reason, but after the fashion set by others."

God. Man. The Good.

In unoquoque virorem bonorum habitat Deus.

"God dwells within every good man."

Injuries. Mind.

Magni animi est injurias despicere.

"It is the mark of a great mind to despise injuries."

School. Education.

Non scholae, sed vitae discimus.

"We learn not for school, but for life."

The World. My Country.

Non sum uni angulo natus: patria mea totus hic est mundus.

"I was not born for a corner; all the world is my country."

Genius. Insanity.

Nullum magnum ingenium sine mixtura dementiae.

"There never was a great genius without a tincture of insanity."

Repetition. Learning.

Nunquam nimis dicitur, quod nunquam satis discitur.

"That is never too often repeated which is not sufficiently learned."

Friends. Enemies.

Omnes amicos habere operosum est; satis est inimicos non habere.

"It is an arduous task to make all men your friends; it is sufficient to have no enemies."

Philosophy. Pedigree. Nobility.

Philosophia stemma non inspicit, Platonem non accepit nobilem philosophia, sed fecit.

"Philosophy regards not pedigree. She did not find Plato noble, but made him so."

Friendship. Rule of Life.

Post amicitiam credendum est, ante amicitiam judicandum.

"After forming a friendship, it should be trusted; before forming it, it should be carefully judged."

Repentance. Innocence.

Quem poenitet pecasse pene est innocens.

"He who repents of having sinned is almost innocent."

Hear Both Sides.

Qui statuit aliquid parte inaudita altera,
Aequum licet statuerit, haud aequus fuerit.

"He who renders a decision with one side yet unheard is not himself just, though his decision be right."

Action. Intention. Mind.

Recta actio non erit, nisi recta fuit voluntas, ab hac enim est actio. Rursus, voluntas non erit recta, nisi habitus animi rectus fuerit, ab hoc enim est voluntas.

"An action will not be right unless the intention was right, for from it springs the action. Again, the intention will not be right unless the state of mind be right, for from it springs the intention."

The Proud.

Sequitur superbos ultor a tergo Deus.

"An avenging God follows close at the back of the proud."

Wisdom. Concealment.

Si cum hac exceptione detur sapientia, ut illam inclusam teneam, nec enunciem, rejiciam.

"If wisdom were offered me on condition that I keep it concealed, I would reject the offer."

Thought. Purity.

Sic cogitandum est tanquam aliquis in pectus intimum inspicere possit.

"You ought to regulate your thoughts as though any one could look into your inmost soul."

Pleasure. Rule of Life.

Sic praesentibus utaris voluptatibus ut futuris non noceas.

"So enjoy present pleasures as not to alloy those which are to come."

Mind. Education.

Ut ager, quamvis fertilis, sine cultura fructuosus esse non potest, sic sine doctrina animus.

"As a field, though rich, cannot be productive without culture, so the mind without learning cannot be fruitful."

Virtue. God.

Virtus non advenit a natura, neque a doctrina sed a numine divino.

"Virtue comes not from nature, nor from education, but from God."

Truth. Discernment.

Visu carentem magna pars veri latet.

"A great part of the truth lies concealed from him who wants discernment."

Mind. Determination.

Quicquid sibi imperavit animus, obtinuit.

"Whatever the mind demands for itself, it obtains."

Knowledge. Education.

Melius est scire pauca et iis recte uti, quam scire multa quorum ignores usum.

"It is better to know a few things and to use them properly, than to know many things of whose use we are ignorant."

PHAEDRUS.

BORN ABOUT 20 A.D.

PHAEDRUS was born in Macedonia, taken to Rome and brought up as a slave in the court of Augustus, and afterwards given his liberty. He devoted himself, in later years, to the study of literature, and is supposed to be the author of five books of fables, called *Fabulae Aesopiae*. His works display but little originality, being for the most part simply the versification of fables already current at his time. The style is chaste, simple, and direct, but seldom rises above the level of ordinary prose.

Assumption. The Poor.

Inops, potentem dum vult imitari, perit.

"When the poor tries to ape the powerful, he comes to ruin."— I, 24.

Bad Counsel. The Wise.

Consilia qui dant prava cautis hominibus,
Et perdunt operam et deridentur turpiter.

"Those who give bad counsel to the wise both lose their pains and suffer base derision."— I, 25.

Conduct. Consequences.

Sua quisque exempla debet aequo animo pati.

"Each one ought to bear with patience the results of his own conduct."— I, 26.

Man. Disgrace. Deserts.

Id demum est homini turpe, quod meruit pati.

"In reality, that only is disgraceful to a man, which he has deserved to suffer."— III, 10.

Learning. Riches.

Homo doctus in se semper divitias habet.

"The learned man has always riches within himself." — IV, 19.

Rashness.

Paucis temeritas est bono, multis malo.

"Rashness brings luck to few and ill to many." — V, 4.

Aesop. Road to Fame.

Aesopo ingentem statuam posuere Attici,
Servumque collocarunt aeterna in basi,
Patere honoris scirent ut cuncti viam.

"The Athenians erected a lofty statue to Aesop, and placed him, though a slave, upon an everlasting pedestal, that all might know that the way to fame is open to every one."

First Appearances. Concealment.

Decipit
Frons prima multos; rara mens intelligit
Quod interiore condidit cura angulo.

"First appearances deceive many; the mind rarely penetrates that which has been carefully concealed in the inmost corners of the heart."

Self-praise.

Ego — quod te laudas, vehementer probo,
Namque hoc ab alio nunquam continget tibi.

"I highly approve of your bestowing praise on yourself, as it will never be your lot to receive it from another." Words addressed by Aesop to a worthless author who was praising himself.

Judged by Fruits.

Fructu non foliis arborem aestima.

"Judge of a tree by its fruit, not by its leaves."

Recreation. Mind.

Ludus animo debet aliquando dari,
Ad cogitandum melior ut redeat tibi.

"Recreation ought sometimes to be given to the mind, that it may return to you better fitted for thought."

Rule of Life. Relaxation.

Reddas amicis tempora, uxori vaces,
Animum relaxes, otium des corpori.

"Give time to your friends, your leisure to your wife; relax your mind, and refresh your body."

PLINY THE ELDER.

BORN 23 A.D. — DIED 79 A.D.

C. PLINIUS SECUNDUS, commonly known as Pliny the Elder, was a distinguished naturalist and writer of miscellaneous prose. He was educated at Rome, served in the army in Germany, and toward the close of Nero's reign was appointed procurator in Spain. In about 72 A.D. he returned to Rome, and at the time of his death was in command of the Roman fleet at Misenum. At the memorable eruption of Vesuvius in the year 79 A.D. his eager quest for scientific knowledge led him too near the thickly falling ashes, by which he was overwhelmed, and finally suffocated in the sulphurous fumes.

Notwithstanding the active character of his life, he found time for much literary work, which was often done, he tells us, in hours stolen from sleep. Of his numerous writings all are lost except his *Naturalis Historia*, in thirty-seven books, which fortunately is nearly complete. It is an encyclopedia of Roman knowledge, based chiefly on the researches of the Greeks. It treats of the earth and terrestrial phenomena, including man, animals, plants, and minerals. With all its crudities and imperfections, it remains a monument of industry in the

field of scientific research. Among his miscellaneous writings may be mentioned: *De Jaculatione Equestri*, composed during his military service; *Studiosus*, a treatise in three books on the training of the young orator; and *Dubius Sermo*, a treatise on grammar, in eight books. He also wrote a history of the wars in Germany, in twenty books, and a continuation of the history of Aufidus Bassus down to his own times, in thirty-one books, all of which are lost.

Man. Assistance. Glory.

Deus est mortali juvare mortalem et haec ad aeternam gloriam via.

"For man to assist man is the part of God, and this is the road that leads to eternal glory."—*Naturalis Historia*, II, 5.

Wisdom.

Nemo mortalium omnibus horis sapit.

"No one is wise at all times."—*N. H.* VII, 41.

Contentment.

Suum cuique placet et, quocunque eatur, fabula eadem reperitur.

"Each one is pleased with his own, and wherever you go the same story is told."—*N. H.* XIV, 6.

PLINY THE YOUNGER.

BORN 61 A.D.

C. PLINIUS CAECILIUS SECUNDUS, or Pliny the Younger, was a nephew of the elder Pliny, by whom he was adopted and educated. He was fond of study and possessed a mind of rare capacity. At the age of thirteen we find him writing Greek tragedy, and at nineteen pleading in the Forum. He held various official positions in the Roman government, and in the year 100 A.D. was chosen Consul.

The principal writings of this author are his *Epistolae*, or letters, in ten books, and his *Panegyricus*, or eulogy, addressed to the Emperor Trajan. The letters of Pliny are elegant in style and interesting in character. In one of them (VI, 16) addressed to Tacitus, he graphically describes as an eye-witness the terrible eruption of Vesuvius, which resulted in the destruction of Herculaneum and Pompeii, and the death of his uncle, the elder Pliny. Others are of special interest from the clear description which they give us concerning the persecution of the Christians. Pliny was a man of wealth; and, while he was fond of beautifying his estates with architectural adornment, he was always indulgent and liberal to those about him. Of his death we have no knowledge either as to time or place or cause.

Government. Suffrage. Equality.

Sed hoc pluribus visum est; numerantur enim sententiae, non ponderantur: nec aliud in publico consilio potest fieri, in quo nihil est tam inaequale, quam aequalitas ipsa; nam, quum sit impar prudentia, par omnium jus est.

"Thus the majority willed; for votes are numbered, not weighed, nor can it be otherwise in a public assembly in which there is nothing so unequal as the assumed equality which there exists; for while the judgment of different individuals is not of equal weight, in point of suffrage, all are made alike." — II, 12.

Anticipation.

Nihil enim aeque gratum est adeptis, quam concupiscentibus.

"No object once possessed affords such charms as those which we hold in anticipation." — II, 15.

Fame. Conscience.

Multi famam, conscientiam pauci verentur.

"Many pay their vows to fame, and few to conscience." — III, 20.

Time. Happiness.

Tanto brevius omne, quanto felicius tempus.

"Time passes swiftly in proportion as we are happy." — VII, 14.

Monuments. Merit.

Impensa monumenti supervacua est: memoria nostra durabit, si vita meruimus.

"The expense of erecting a monument is superfluous; the remembrance of us will remain if our lives have deserved it." — IX, 19.

Time. Life.

Longissimus dies cito conditur.

"The longest day soon ends." — IX, 36.

Worship. Innocence. Purity.

Animadverto enim, etiam deos ipsos, non tam accuratis adorantium precibus, quam innocentia et sanctitate laetari: gratioremque existimari, qui delubris eorum puram castamque mentem, quam qui meditatum carmen intulerit.

"I find that the gods are pleased not so much with prayers of worshipers as with the innocence and purity of their lives; and that they are more highly esteemed who bring into their temples a pure and holy mind, than those who offer up a fervent prayer." — *Panegyricus*, 3.

Man. Life. Change.

Habet has vices conditio mortalium, ut adversa ex secundis, ex adversis secunda nascantur. Occultat utrorumque semina Deus, et plerumque bonorum malorumque causae sub diversa specie latent.

"Mankind is subject to this changeful condition, that out of prosperity springs defeat; and from defeat, success. The origin of both, God hides from view; and frequently the causes, both of good and ill, arise from different sources." — *Paneg.* 5.

Prosperity. Adversity. Trial.

Secunda felices, adversa magnos probant.

"Prosperity tries the fortunate; adversity, the great." — *Paneg.* 31.

Friendship. Manners.

Ad connectendas amicitias, tenacissimum vinculum est morum similitudo.

"For cementing friendships, resemblance of manners is the strongest tie."

Necessity. The Arts.

Artis magistra necessitas.

"Necessity is the mistress of the arts."

Genius. Friends. Opportunity.

Neque cuiquam tam clarum ingenium est, ut possit emergere nisi illi materia, occasio, fautor etiam commendatorque contingat.

"No one possesses a genius so great as to rise to eminence without the aid of opportunity and a friend to lend encouragement."

Opportunities.

Proximorum incuriosi, longinqua sectamur.

"Regardless of opportunities near by, we pursue those far removed."

Distance lends Enchantment. Observation.

Ea sub oculis posita negligimus; proximorum incuriosi, longinqua sectamur.

"Those things which are placed under our eyes we overlook; indifferent to what is near, we long for what is distant." As Campbell says:

"'Tis distance lends enchantment to the view."

PERSIUS.

BORN 34 A.D. — DIED 62 A.D.

AULUS PERSIUS FLACCUS was an eminent Roman satirist, born of equestrian rank, educated at Rome, and distinguished for his gentle manners and blameless life. He enjoyed as his companions the most noted men of his time, among whom were Seneca and Lucan. His *Satires*, six in number, were exceedingly popular not only at the time they were written, but for several succeeding generations. They are distinguished for the unsparing manner in which they rebuke the corruption and degeneracy of the times. His writings are not extensive, for he died at the age of twenty-eight, a time of life at which most men are only beginning their literary career. He was a nobleman of stainless character, and this has greatly endeared him to the world. He may, perhaps, be said to have measured the span of an ordinary life in noble deeds, though not in years.

Care. Vanity.

O curas hominum! O quantum est in rebus inane!

"Oh the cares of mankind! Oh how much vanity there is in human affairs!" — *Satires*, I, 1.

Popular Applause.

An erit, qui velle recuset
Os populi meruisse?

"Lives there the man with soul so dead as to disown the wish to merit popular applause?" — *Sat.* I, 41.

Punishment of Tyrants.

Magne pater divum, saevos punire tyrannos
Haud alia ratione velis, cum dira libido
Moverit ingenium, ferventi tincta veneno,
Virtutem videant, intabescantque relicta.

"Great father of the gods! when lust ill-boding, filled with burning poison, has inflamed the mind, grant to punish ruthless tyrants in no other way than this, that they behold nobility and pine away at having abandoned it." — *Sat.* III, 35.

Prevention. Rule of Medicine.

Venienti occurrite morbo.

"Go forth to meet the disease while yet a long way off." — *Sat.* III, 64. The best way to treat disease is to prevent its approach.

Introspection. Knowledge.

Tecum habita, et noris, quam sit tibi curta supellex.

"Retire within thyself, and thou wilt blush to find how poor a stock is there." — *Sat.* IV, 52.

Enjoyment of Life. Mindful of Death.

Indulge genio, carpamus dulcia: nostrum est,
Quod vivis: cinis et manes et fabula fies.
Vive memor leti. Fugit hora.

"Indulge thy fancy; let us sip the sweets of life; it is our good fortune that you live; thou wilt soon be ashes, a ghost, and a tale that is told. Live mindful of destruction. Time is passing." — *Sat.* V, 151.

LUCAN.

BORN 39 A.D. — DIED 65 A.D.

MARCUS ANNAEUS LUCANUS, a nephew of Seneca, and the greatest poet of the silver age, was born at Cordova, Spain, in the year 39 A.D. He was early taken to Rome, where he is said to have been precocious as a pupil, and where his poetical genius and rising fame soon attracted the notice of Nero, and so aroused the Emperor's jealousy that he forbade his public recitals. This so excited the indignation of Lucan that he joined in a conspiracy, but was discovered, and basely sought to clear himself by implicating his mother and father. He, however, failed to obtain a reprieve; and, causing his veins to be opened, expired by his own hand while repeating from the *Pharsalia* a passage descriptive of a soldier's death.

The only production of Lucan now extant is the *Pharsalia*, a heroic poem in ten books, descriptive of the war between Caesar and Pompey. It is a metrical narration of facts, but fails to rise to the dignity of an epic poem. Lucan's style is often strained and ostentatious, and partakes of the general characteristics of the age in its partiality for antithesis and rhetorical display. Quintilian describes him as, "*Ardens et concitatus et sententiis clarissimus*," to which he adds "*magis oratoribus quam poetis annumerandus*." His poetry was oratorical, and his oratory poetic.

Prosperity. Destruction.

In se magna ruunt: laetis hunc numina rebus
Crescendi posuere modum.

"Great things hasten to their own destruction: the gods have assigned this limit to the increase of prosperity." — *Pharsalia*, I, 81.

Caesar. Ambition.

Successus urgere suos: instare favori
Numinis: impellens quicquid sibi summa petenti
Obstaret: gaudensque viam fecisse ruina.

"He made the most of his advantages and relied upon the help of heaven, removing whatever opposed his onward progress, and rejoicing even in the ruin upon which he made his path." — *Phar.* I, 148.

Might. Right.

Mensuraque juris vis erat.

"Might was the measure of right." — *Phar.* I, 175. Lucan is here describing conditions as they existed in early times. It is to be hoped that this may never again become the standard of society.

Prosperity. Uncertainty.

O faciles dare summa deos, eademque tueri
Difficiles!

"How ready are the gods to grant prosperity; how reluctant to insure its tenure!" — *Phar.* I, 510.

Virtue. Innocence. Courage.

Sed quo fata trahunt, virtus secura sequetur.

"Virtue, conscious of its innocence, will go wherever the fates direct." — *Phar.* II, 287.

Caesar. Ambition.

Nil actum credens, dum quid superesset agendum.

"Thinking nothing done, while aught remained to do." — *Phar.* II, 657. Describing the disposition of Caesar, and the working principle of an energetic and successful man.

Revolution. Crime. Pardon.

Quicquid multis peccatur, inultum est.

"When multitudes offend, the crime is pardoned." — *Phar.* V, 260.

Adversity the Test of Devotion.

Felix se nescit amari.

"So long as one is happy, he knows not whether he is loved." — *Phar.* VII, 727.

Good Name. Reputation.

Clarum et venerabile nomen gentibus,
Et nostrae multum quod proderat urbi.

"A name illustrious and revered by nations, one which has bestowed much good upon our city." — *Phar.* IX, 203. Would that every one might, at least, become worthy of this last distinction.

God.

Haeremus cuncti superis, temploque tacente
Nil facimus non sponte dei: nec vocibus ullis
Numen eget: dixitque semel nascentibus auctor,
Quicquid scire licet: steriles nec legit arenas,
Ut caneret paucis, mersitque hoc pulvere verum:
Estne dei sedes nisi terra, et pontus, et aer,
Et coelum, et virtus? superos quid quaerimus ultra?
Jupiter est quodcunque vides, quocunque moveris.
Sortilegis egeant dubii, semperque futuris
Casibus ancipites: me non oracula certum,
Sed mors certa facit: pavido fortique cadendum est.
Hoc satis est dixisse Jovem.

"We all depend on God, and though his temple be silent, we can do nothing except by his divine will. He needs no words to voice his will; the Creator has declared at the birth of each what heaven has granted us to know; he has not hidden wisdom in the sterile sands, nor obscured his truth in clouds of dust, that few might find it. Where else is the abode of God but on the earth and in the sea, air, heaven, and virtuous minds? Why look beyond for God? He is in everything thou beholdest, wheresoe'er thou movest. The sceptical and such as live in constant dread of future ills may seek astrology. It is not oracles, but the certainty of death that makes me confident, for the coward and the brave alike must fall. It is enough that God has given us this truth." — *Phar.* IX. 573.

QUINTILIAN.

BORN ABOUT 35 A.D. — DIED ABOUT 118 A.D.

M. FABIUS QUINTILIANUS was born at Calaguris in Spain about 35 A.D. He spent the early years of his life at Rome in acquiring an education. He revisited Spain in 61 A.D., remaining until 68 A.D., at which time he returned to Rome, where he practiced for a time as advocate, and soon became distinguished as a teacher of eloquence. His career as a teacher extends over a period of twenty years, commencing probably about 69 A.D. He was the first in this profession to receive a regular salary from the royal treasury, and was farther honored by being invested with the insignia and title of Consul.

In the period of his retirement, during the later years of life, he devoted himself chiefly to composing his great work, *De Institutione Oratoria*, an elaborate treatise in twelve books on the education of the orator, and the only one of his writings now extant. The first book treats of the necessity and influence of early home training; the second discusses the principles of rhetoric; the next five pertain to invention and arrangement; the eighth, ninth, tenth, and eleventh treat of composition, memory, and delivery; while the twelfth, which Quintilian regarded as the most important of all, is devoted to the character of the orator, his style of eloquence, and the principles which should guide his life. The work as a whole is systematic in arrangement, simple in style, and admirably adapted to its purpose. No work of ancient times approaches so nearly to the character of a modern text-book, and none is more worthy of study. Its rich stores of learning, its literary criticisms, its practical hints on general education, and the many choice passages with which the work abounds, all tend to make it of interest to the student. Quintilian not only wrote in pure and elegant Latin, but exerted his utmost influence to preserve the language from the corruptions of style which were fast creeping in, and which characterize the so-called silver age of Roman literature.

Orators. Character.

Oratorem autem instituimus illum perfectum, qui esse nisi vir bonus non potest.

"According to our doctrine, no one can be a perfect orator unless he is a good man." — *Proemium De Inst. Orat.* I, 2.

Natural Ability Genius.

Illud tamen in primis testandum est, nihil praecepta atque artes valere nisi adjuvante natura.

"This I must especially declare, that rules of practice are of no avail without the aid of natural ability." — *Proemium*, I, 4.

Conceit. Learning.

Nihil enim pejus est iis qui, paulum aliquid ultra primas literas progressi, falsam sibi scientiae persuasionem induerunt.

"Nothing is more contemptible than those who have but a smattering of learning, and yet indulge the delusion that they are men of knowledge." — *De Institutione Oratoria, Lib.* I, 2.

Ambition. Virtue.

Licet ipsa vitium sit ambitio, frequenter tamen causa virtutum est.

"Ambition, though a vice in itself, is frequently the source of virtues." — *Lib.* I, 2.

Boys. Ambition. Youth.

Mihi ille detur puer, quem laus excitet, quem gloria juvet, qui victus fleat. Hic erit alendus ambitu, hunc mordebit objurgatio, hunc honor excitabit: in hoc desidiam nunquam verebor.

"Give me the boy whom praise incites, who is encouraged by success, and cries when he suffers defeat. Such a boy will be sustained by ambition, stung by reproof, and animated by approval. Indolence in him is something I shall never fear. — *Lib.* I, 3.

Discipline. Corporal Punishment.

Coedi discentes, quanquam receptum sit, minime velim, primum quia deforme atque servile est, deinde quod, si cui tam mens est inliberalis, ut objurgatione non corrigatur, is etiam ad plagas, ut pessima quaeque mancipia durabitur.

"I would by no means approve the flogging of pupils — first, because it is unbecoming and brutal; and next, because if the learner's mind is so ignoble that it cannot be influenced by reproof, he will be, like a worthless slave, insensible even to blows." — *Lib.* I, 3.

Experience. Precepts. Theory.

Nam in omnibus fere minus valent praecepta quam experimenta.

"For in nearly every undertaking, experience counts for more than precepts. — *Lib.* II, 5, 5.

Man. Speech.

Deus ille princeps, parens rerum fabricatorque mundi, nullo magis hominem separavit a ceteris, quae quidem mortalia sunt, animalibus, quam dicendi facultate.

"God, that supreme Creator of nature, and Architect of the world, has separated man from other animals by no more distinguishing characteristic than by the power of speech." — *Lib.* II, 17, 2.

Eloquence. Spirit. Mental Power.

Pectus est quod disertos facit et vis mentis.

"It is spirit and mental power that makes men eloquent." — *Lib.* VII, 7, 2.

Oratory. Habit. Writing. Speaking.

Sed haec eloquendi praecepta, sicut cognitioni sunt necessaria, ita non satis ad vim dicendi valent, nisi illis firma quaedam facilitas, quae apud Graecos ἕξις nominatur, accesserit; ad quam scribendo plus an legendo an dicendo

conferatur, solere quaeri scio. Quod esset diligenti nobis examinandum cura, si qualibet earum rerum possemus una esse contenti. Verum ita sunt inter se connexa et indiscreta omnia, ut, si quid ex his defuerit, frustra sit in ceteris laboratum. Nam neque solida atque robusta fuerit unquam eloquentia, nisi multo stilo vires acceperit; et citra lectionis exemplum labor ille carens rectore fluit. Qui autem sciet, quae, quoque sint modo dicenda, nisi tamen in procinctu paratamque ad omnes casus habuerit eloquentiam, velut clausis thesauris incubabit.

"These principles of oratory, though necessary to be known, are yet not sufficient to produce oratorical power, unless they be accompanied by a certain substantial readiness, which among the Greeks is called ἕξις, 'habit,' to which I know it is often asked whether more is added by writing, reading, or speaking. This question would require a careful examination, if we could confine ourselves to any one of these subjects. But they are all so inseparably intertwined that if any one be wanting, we labor in vain with others. For oratory will never become substantial and forcible unless it acquire strength from much writing: and without the model afforded by reading, that effort is expended in vain for want of proper direction. On the other hand, he who knows both what to say and how, yet unless he have his eloquence equipped and ready for battle, will merely brood, as it were, over inaccessible treasures."—*Lib.* X, 1, 1 and 2.

Interest. Sympathy.

Nec fortuna modo judicii sed etiam ipsorum qui orant periculo afficimur.

"We are interested not only in the event of the cause, but in the perils of those who plead it."—*Lib.* X, 1, 16.

Read the Best Authors.

Ac diu nonnisi optimus quisque et qui credentem sibi minime fallat legendus est, sed diligenter ac paene ad scribendi sollicitudinem.

"For a long time none but the best authors should be read, and those who will be the least misleading to those who trust them; but these should be studied diligently, and almost with the care of transcribing them."—*Lib.* X, 1, 20.

Eminent Exemplars. Imitation. Copying Imperfections.

Summi enim sunt, homines tamen, acciditque his, qui, quidquid apud illos repererunt, dicendi legem putant, ut deteriora imitentur, (id enim est facilius) ac se abunde similes putent, si vitia magnorum consequantur.

"They, indeed, are eminent, but still they are men; and it frequently happens to those who think that whatever they find in them is a law of eloquence, that they imitate their imperfections (for this is easier), and fancy they quite resemble great men if they ape their faults." — *Lib.* X, 1, 25. The eminent men referred to in this passage are Cicero, Demosthenes, Horace, and Homer, each of whom the author warns us may, as Horace says of Homer, "sometimes nod."

Homer's Literary Style.

Hunc nemo in magnis rebus sublimitate, in parvis proprietate superaverit. Idem laetus ac pressus, jucundus et gravis, tum copia tum brevitate mirabilis, nec poetica modo sed oratoria virtute eminentissimus.

"No one has surpassed him in sublimity on great subjects, or in propriety on small ones. He is both diffuse and concise, pleasing and forcible; admirable at one time for exuberance, at another for brevity: preëminent not only for poetic, but for oratorical excellence." — *Lib.* X, 1, 46. Quintilian's characterization of the literary style of Homer.

Confidence. Success.

Sufficit operi, cui se parem credidit.

"He is equal to the task to which he thought himself equal." — *Lib.* X, 1, 55. Said of the poet Aratus, whose style was not ambitious, but who quite sustained the dignity and character of each humble undertaking. Would that the same might always be said of those who enter upon laudable undertakings.

Veneration of the Ancient. Sylvan Simile.

Ennium sicut sacros vetustate lucos adoremus, in quibus grandia et antiqua robora jam non tantam habent speciem quantam religionem.

"We venerate Ennius as we do the groves, sacred with antiquity, in which the stalwart and time-tried oaks affect us not so much by their

beauty as by the feeling of religious awe which they inspire within us." *Lib.* X, 1, 88. An expression which applies with much force to many of our classic authors.

History. Distant View, the Clearest.

Dicent haec plenius futura saecula.

"Future ages will speak of these matters more fully." — *Lib.* X, 1, 92. The generation of conflict and victory has ever been regarded as unfavorable to the fullest and most appreciative portrayal of events.

Life. Ideals.

Atque omnis vitae ratio sic constat, ut quae probamus in aliis facere ipsi velimus.

"Indeed, the whole conduct of life is founded upon this principle, that we ourselves desire to do what we approve in others." — *Lib.* X, 2, 2.

Imitation. Originality. Leadership.

Nam qui agit ut prior sit, forsitan, etiamsi non transierit, aequabit. Eum vero nemo potest aequare, cujus vestigiis sibi utique insistendum putat. Necesse est enim, semper sit posterior qui sequitur.

"Those even who do not aspire to attain the highest excellence should nevertheless try rather to excel, than merely follow, their predecessors. For he who strives to take the lead, although he passes not, may, possibly, prove an equal. Indeed, no one can become the peer of another in whose steps he thinks it necessary to tread; for of necessity, he who follows must always be behind." — *Lib.* X, 2, 10.

Delay. Difficulty. Excellence.

Nihil enim rerum ipsa natura voluit magnum effici cito, praeposuitque pulcherrimo cuique operi difficultatem.

"Nature herself has decreed that nothing great should be accomplished quickly, and has ordained that difficulty should precede every work of excellence." — *Lib.* X, 3, 4.

Rule of Writing.

Summa haec est rei: cito scribendo non fit, ut bene scribatur; bene scribendo fit, ut cito.

"This is the sum of the whole matter: by writing quickly we do not come to write well, but by writing well we come to write with speed." — *Lib.* X, 3, 10.

Study by Lamplight. Retirement.

Est tamen lucubratio, quotiens ad eam integri ac refecti venimus, optimum secreti genus.

"After all, study by lamplight, when we come to it fresh and vigorous, is about the best kind of retirement." — *Lib.* X, 3, 27.

Education. Importance of Trifles.

Nihil in studiis parvum est.

"Nothing is of slight importance that pertains to pursuits of the mind." — *Lib.* X, 3, 31.

Correction. The Pen.

Sequitur emendatio, pars studiorum longe utilissima. Neque enim sine causa creditum est stilum non minus agere, cum delet.

"Next in order is correction, by far the most valuable part of our studies; for it is believed, and not without reason, that the pen is often most serviceable when it is used to erase." — *Lib.* X, 4, 1.

Cicero. Source of Eloquence.

Ideoque mihi videtur M. Tullius tantum intulisse eloquentiae lumen, quod in hos quoque studiorum secessus excurrit. Nam si nobis sola materia fuerit ex litibus: necesse est deteratur fulgor et durescat articulus et ipse ille mucro ingenii cotidiana pugna retundatur.

"It was for this reason, as it seems to me, that Cicero gave such brilliant luster to his eloquence, that he made excursions into such

sequestered realms of study: for, if our mental inspiration is derived exclusively from matters in dispute, the splendor, of necessity, is impaired; the joints grow stiff, and the very point of its brilliancy will be dulled by daily encounters." — *Lib.* X, 5, 16.

Standard of Public Speaking.

Nam mihi ne dicere quidem videtur nisi qui disposite, ornate, copiose dicit, sed tumultuari.

"He only seems to me to speak, who speaks methodically, elegantly, and fluently; all others do but gabble." — *Lib.* X, 7, 12.

Assumption. Pretense of Learning.

Qui stultis videri eruditi volunt, stulti eruditis judicantur.

"Those who wish to seem learned to fools, are themselves pronounced fools by the learned." — *Lib.* X, 7, 21.

Pythagoras. Wisdom. Simplicity.

Pythagoras non sapientem se, ut qui ante eum fuerunt, sed studiosum sapientiae vocari voluit.

"Pythagoras desired to be called not wise (a sophist), like those before him, but a lover of wisdom (philo-sophist)." — *Lib.* XII, 1, 19. The most eminent and learned are often the most unassuming and simple.

School of Rhetoricians. School of Nature.

Nam M. Tullius, non tantum se debere scholis rhetorum, quantum Academiae spatiis, frequenter ipse testatur; neque se tanta in eo unquam fudisset ubertas, si ingenium suum consaepto fori non ipsius rerum naturae finibus terminasset.

"Cicero frequently declared that he owed less to the schools of the rhetoricians than to the gardens of the Academy; nor indeed would so great fertility of mind have displayed itself in him, had he confined his genius to the limits of the Forum, instead of allowing it to range through all the domains of nature." — *Lib.* XII, 2, 23. See Cicero's *Oratio pro Archias*, 6.

Virtue. Nature. Education.

Virtus, etiamsi quosdam impetus a natura sumit, tamen perficienda doctrina est.

"Virtue, although it receives some inspiration from nature, must still be brought to perfection by the power of education." — *Lib.* XII, 2, 1.

Ignorance. Credulity.

Hoc enim est maximum ignorantiae malum, quod credit eum scire, qui moneat.

"It is one of the greatest misfortunes of ignorance to fancy that whoever offers instruction is a man of knowledge." — *Lib.* XII, 3, 3.

Beginning. Delay. Opportunity.

Dum deliberamus, quando incipiendum sit, incipere jam serum est.

"While we are deliberating when to begin, the time for beginning is past." — *Lib.* XII, 6, 7.

Labor. Precept. Practice.

Tum dignum operae pretium venit, cum inter se congruunt praecepta et experimenta.

"It is then that labor receives its fitting reward, when precept and practice agree." — *Lib.* XII, 6, 7.

Truth found in Unexpected Places.

Dum omnia quaerimus, aliquando ad verum, ubi minime expectavimus, pervenimus.

"While we are searching for truth in every spot, we sometimes find it where we least expect it." — *Lib.* XII, 8, 10.

Evil Speakers. Evil Doers.

Maledicus a malefico non distat nisi occasione.

"An evil speaker differs from an evil doer only in opportunity." — *Lib.* XII, 9, 9.

Labor. The Ascent of Life.

Scandenti circa ima labor est; ceterum quantum processeris, mollior clivus ac laetius solum. Et si haec quoque jam lenius supina perseverantibus studiis evaseris: inde fructus illaborati offerunt sese et omnia sponte proveniunt; quae tamen cotidie nisi decerpantur, arescunt.

"Labor is for him who is mounting upwards near the bottom; but the farther he progresses, the easier will be the ascent, and the more abundant the soil; and if with persevering efforts you pass these now more gently sloping fields, then fruits appear, and everything spontaneously springs forth, which nevertheless, unless they are daily plucked, will wither away." — *Lib.* XII, 10, 79.

The Golden Mean. Extremes.

Tutissima fere per medium via, quia utriusque ultimum vitium est.

"The path through the middle is usually the safest, because error lurks on either side." — *Lib.* XII, 10, 80.

Labor. Order. Method. Moderation.

Omnia enim breviora reddet ordo et ratio et modus.

"Order and method and moderation will render all labor more easy." — *Lib.* XII, 11, 13.

Learning. Art. Ignorance.

Docti rationem artis intelligunt, indocti voluptatem.

"Learned men understand the principles of art, the ignorant perceive its pleasure only."

Home. School. Education.

Domi puer ea sola discere potest quae ipsi praecipientur: in schola etiam quae aliis.

"At home a boy can learn only what is taught him individually; at school he may also learn by what is taught to others."

MARTIAL.

BORN ABOUT 41 A.D. — DIED ABOUT 103 A.D.

M. VALERIUS MARTIALIS was born at Bilbilis in Spain, and came to Rome in the time of Nero, 66 A.D. He resided at Rome for thirty-five years, and enjoyed during most of the time not only royal favor, but popular applause. At the expiration of this period he returned to Spain, where he died about 103 A.D.

The only works of Martial now extant are the *Epigrammata*, a collection of about fifteen hundred short poems arranged in fourteen books. Martial was a keen observer and a brilliant scholar, but possessed many faults which the present generation find it hard to excuse. He was a base flatterer, a fawning courtier, and a most indecent writer. He reflects the degradation of the times as one who lived in harmony with them, and who preferred rather to excuse their many vices than raise his voice and hand in effecting their suppression.

Joy.

Gaudia non remanent, sed fugitiva volant.

"Joys abide not, but are ever on the wing." — *Epigram.* I, 16.

Life. The Future. The Present.

Non est, crede mihi, sapientis dicere, vivam.
Sera nimis vita est crastina, vive hodie.

"Believe me, it is not the part of a wise man to say, I shall live. Life is too late to-morrow; live to-day." — *Id.*

Classification of the Race.

Sunt bona, sunt quaedam mediocria, sunt plura mala.

"Some are good, some are middling, more are bad." — *Ep.* I, 17.

Death. Thought for the Future.

Ipse jubet mortis te meminisse deus.

"God himself bids thee remember death."—*Ep.* II, 59.

Life. Resolution. Opportunities.

Eja age, rumpe moras; quo te sperabimus usque?
Dum, quid sis, dubitas, jam potes esse nihil.

"Come, cease delay: how long shall you tarry? While you hesitate what to be, you are losing your opportunities for being anything."—*Ep.* II, 64.

Concealment. Evil.

Quod tegitur, majus creditur esse malum.

"What lies concealed is thought to be a greater evil than it really is."—*Ep.* III, 42.

Rarity.

Rara juvant: primis sic major gratia pomis.

"Rarity has charms; thus early fruits are most esteemed."—*Ep.* IV. 29.

Man. Hard to Please.

Ego esse miserum credo, cui placet nemo.

"I believe that man is wretched whom none can please."—*Ep.* V, 28.

Benevolence. Riches.

Extra fortunam est, quicquid donatur amicis:
Quas dederis, solas semper habebis opes.

"Whatever is given to our friends has passed beyond the reach of fortune. The riches which you have given away are the only ones which you really possess."—*Ep.* V, 42.

Books. Genius.

Victurus Genium debet habere liber.

"A book which is destined to live must embody genius."—*Ep.* VI, 60.

Life. Happiness.

Non est vivere, sed valere, vita.

"Life consists not in living, but in the enjoyment of happiness."—*Ep.* VI, 73.

Opportunity.

Accipe quam primum; brevis est occasio lucri.

"Seize it quickly; the opportunity for gain is short."—*Ep.* VIII, 9.

Idols. Worship.

Qui fingit sacros auro vel marmore vultus,
Non facit ille deos; qui rogat, ille facit.

"It is not he who fashions sacred images in gold and marble that creates them deities, but he who offers supplication before them."—*Ep.* VIII, 24.

Marriage. Love.

Nubere vis Prisco: non miror, Paula, sapisti.
Ducere te non vult Priscus; et ille sapit.

"You wish to marry Priscus: Paula, I do not wonder at it; you are wise. Priscus does not wish to wed thee; he also is wise."—*Ep.* IX, 6.

Writings. Monuments. Fame.

At chartis nec furta nocent, et saecula prosunt;
Solaque non norunt haec monumenta mori.

"As for writings, thieves cannot destroy them, and they improve with age; they are the only monuments that are proof against death."—*Ep.* X, 2.

Life. Success. Retrospection.

Ampliat aetatis spatium sibi vir bonus: hoc est
Vivere bis, vita posse priore frui.

"A good man lengthens his span of life; to look back on a life well spent is twice to live."—*Ep.* X, 23.

Courage. Adversity.

Rebus in angustis facile est contemnere vitam;
Fortiter ille facit, qui miser esse potest.

"In adversity it is easy to despise life; the brave man is he who can endure a life of wretchedness."—*Ep.* XI, 56.

Fortune. Plenty.

Fortuna multis dat nimis, satis nulli.

"Fortune gives too much to many, enough to none."—*Ep.* XII, 10.

Responsibility.

Qui sua metitur pondera, ferre potest.

"He who weighs his responsibilities can bear them."—*Ep.* XII, 99.

TACITUS.

BORN ABOUT 59 A.D.—DIED ABOUT 120 A.D.

C. CORNELIUS TACITUS was a distinguished orator, historian, and scholar who held several civil offices at Rome, practiced successfully as an advocate, and became an intimate friend of the younger Pliny. Aside from these few facts but little is known concerning his early life.

His extant works are as follows: *Vita Agricolae*, a biography of his father-in-law, much admired on account of its noble sentiment and artistic merit; *Historiae*, only four and one-half books of which are now extant, covering the years 69 and 70; *Annales*, extending from the death of Augustus to the death of Nero, only parts of which are extant; *De Moribus et Populis Germaniae*, an historical essay concerning the Germans, not always trustworthy as to facts; *Dialogus de Oratoribus*, a discussion concerning the decline of Roman eloquence, the authenticity of which is generally accepted, though sometimes called in question. Tacitus was held in high esteem as an author, both in his own age and in the century succeeding. His writings are distinguished for conciseness, power of expression, and elevation of moral

tone. The Emperor Tacitus in the third century claimed relationship to him, and ordered ten copies of his works to be deposited each year in the public libraries, and caused a monument to be erected to his memory.

Honor to the Departed.

Si quis piorum manibus locus; si, ut sapientibus placet, non cum corpore exstinguuntur magnae animae: placide quiescas, nosque, domum tuam, ab infirmo desiderio et muliebribus lamentis ad contemplationem virtutum tuarum voces, quas neque lugeri neque plangi fas est: admiratione te potius, et immortalibus laudibus, et, si natura suppeditet, aemulatu decoremus. Is verus honos, ea conjunctissimi cujusque pietas.

"If there is a place in another world for the spirits of the blessed; if, as the wise believe, these wondrous souls are not extinguished with the body, may you rest in sweet composure, and summon us and all your family from fond regret and unavailing grief to the contemplation of your virtues, which it is not proper either to lament or mourn: let us rather hold thee in loving memory, embalm thee with immortal praises and, if nature will permit us, emulate thy virtues. That is the highest honor and respect which one's admiring friends can show." — *Agricola*, 46.

Mind as a Garden. Adaptability.

Nam in ingenio, sicut in agro, quanquam alia diu serantur atque elaborentur, gratiora tamen, quae sua sponte nascuntur.

"For in the mind, as in a garden, although extraneous seeds may long be nursed and tended, yet those which spring from native soil excel in grace." — *De Orator*. C. 6.

Eloquence.

Magna eloquentia, sicut flamma, materia alitur, et motibus excitatur et urendo clarescit.

"True eloquence, like a flame, requires material for support; it is aroused by excitement, and brightens as it burns." — *De Orator*. C. 36.

Traitors.

Proditores etiam iis, quos anteponunt, invisi sunt.

"Traitors are despised even by those whom they assist."—*Ann.* I. 58.

Prudence. Violence.

Plura consilio quam vi perficimus.

"We accomplish more by prudence than by violence."—*Ann.* II, 26.

Truth. Falsehood.

Veritas visu et mora, falsa festinatione et incertis valescunt.

"Truth develops by inspection and delay; falsehood, by haste and confusion."—*Ann.* II, 39.

Judgment. Experience.

Pauci prudentia honesta ab deterioribus, utilia ab noxiis, discernunt; plures aliorum eventis docentur.

"Few are able, of their own discernment merely, to discriminate between the vicious and the good; many are taught by the experience of others."—*Ann.* IV, 33.

Calumny. Anger.

Spreta exolescunt: si irascare, agnita videntur.

"Calumny, when disregarded, disappears; if it stirs up anger, it seems partly confessed."—*Ann.* IV, 34.

Happiness. Courage. Adversity.

Multos qui conflictari adversis videantur, beatos; ac plerosque quanquam magnas per opes, miserrimos: si illi gravem fortunam constanter tolerant, hi prospera inconsulte utantur.

"Many are happy who seem overwhelmed with adversity, while others in the midst of opulence are wretched. It all depends upon the bravery with which the former meet misfortune, and the inconsiderate way in which the latter enjoy their wealth."—*Ann.* VI, 22.

Reputation. Merit.

Nihil rerum mortalium tam instabile ac fluxum est, quam fama potentiae, non sua vi nixa.

"There is nothing in human affairs so unreliable and disappointing as the reputation which comes from popular favor, and is unsupported by intrinsic merit." — *Ann.* XIII, 19.

Power. Government.

Cupido dominandi cunctis affectibus flagrantior est.

"The impulse for ruling is stronger than all other feelings." — *Ann.* XV, 53.

Obstacles. Effort. Success.

Multa experiendo fiunt, quae segnibus ardua videntur.

"Many obstacles are removed by effort, which to sluggish minds seem unsurmountable." — *Ann.* XV, 59.

Crime. Good Counsel. Delay.

Scelera impetu, bona consilia mora valescunt.

"Crimes succeed by sudden impulse; good counsels gather strength by delay." — *Hist.* I, 32.

Courage. Timidity. Fortune.

Fortes et strenuos etiam contra fortunam insistere, timidos et ignavos ad desperationem formidine properare.

"The brave and energetic can withstand even the resistance of fortune, while the timid and lazy are driven to desperation even by their fears." — *Hist.* II, 46.

Supremacy. No Compromise.

Imperium cupientibus nihil medium inter summa et praecipitia.

"In the contest for supremacy, there is no middle course." — *Hist* II, 74.

Pike's Book
Good!

The Future.

Leves homines futuri sunt improvidi.

"Light-minded men are thoughtless of the future."

Government. Republics.

Reipublicae forma laudari facilius quam evenire, et si evenit, haud diuturna esse potest.

"A republican form of government is easier to commend than to maintain; and if maintained, it cannot be of long duration."

JUVENAL.

BORN 55 A.D. — DIED 135 A.D.

DECIMUS JUNIUS JUVENALIS was a Roman satirist of whose personal history but little is known. He is supposed to have lived in easy circumstances, and for a time practiced as an advocate at Rome. He is known to posterity chiefly through his satires, sixteen of which have come down to us under his name. They are written in heroic hexameter, and hold high rank in the field of satirical literature. The satire of Juvenal is distinguished by its indignation, and his bitter attacks upon the corruption of the times constitute perhaps the most pungent literature of the age. He is the last of the great Roman writers, and one of the most distinguished of her national poets.

Verdicts. Innocence. Guilt.

Dat veniam corvis, vexat censura columbas.

"The verdict acquits the raven, but condemns the dove." — *Satires*, II, 63. Spoken of an unjust verdict.

Credit. Money.

Quantum quisque sua nummorum servat in arca,
Tantum habet et fidei.

"Each enjoys credit in proportion to the money which he keeps in his chest." — *Satires*, III, 143.

Venality. Corruption.

Omnia Romae cum pretio.

"At Rome all things are for sale." — *Satires*, III, 183. A most bitter comment on the corruption of the times which Juvenal here describes, in which not even home and country and personal honor were held too sacred to barter in return for gold.

Guilt. Happiness.

Nemo malus felix.

"The guilty knows no happiness." — *Satires*, IV, 8.

Evils of Peace. Luxury.

Nunc patimur longae pacis mala. Saevior armis
Luxuria incubuit, victumque ulciscitur orbem.

"We are suffering now the evils of long-continued peace. Luxury, more terrible than war, broods over Rome and avenges the conquered world." — *Satires*, VI, 292.

Price of Knowledge. Education.

Nosse velint omnes, mercedem solvere nemo.

"All wish to know; but few the price will pay." — *Satires*, VII, 157. Many would like an education who are unwilling to put forth the necessary efforts to obtain it.

True Nobility. Virtue.

Tota licet veteres exornent undique cerae
Atria, nobilitas sola est atque unica virtus.

"Though all the heroes of thy line bedeck thy halls, believe me, virtue is the only true nobility." — *Satires*, VIII, 19.

Poverty. Security.

Cantabit vacuus coram latrone viator.

"The penniless traveler sings in the presence of the robber."—*Satires*, X, 22.

Prayer. Mind and Body. Bravery.

Orandum est, ut sit mens sana in corpore sano:
Fortem posce animum, mortis terrore carentem.

"Thy prayer shouldst be for a sound mind in a sound body; ask for a brave spirit, free from the fear of death."—*Satires*, X, 356.

Fortune. Self-help.

Monstro, quod ipse tibi possis dare: semita certe
Tranquillae per virtutem patet unica vitae.
Nullum numen habes, si sit prudentia: nos te,
Nos facimus, Fortuna, deam coeloque locamus.

"I teach you what you can bestow upon yourself. The only certain road to peace of mind leads through a virtuous life. If we were wise, O Fortune, thou wouldst lose thy sacred prestige; we would not regard thee as a goddess with thy throne in heaven."—*Satires*, X, 363.

Know Thyself.

E coelo descendit Γνῶθι σεαυτὸν,
Figendum et memori tractandum pectore.

"'Know thyself' came down from heaven to be impressed upon thy heart and pondered in thy mind."—*Satires*, XI, 28.

Wealth. Avarice.

Non propter vitam faciunt patrimonia quidam,
Sed vitio caeci propter patrimonia vivunt.

"Some men do not amass fortune for the sake of living, but live for the sake of amassing fortune."—*Satires*, XII, 50

Conscience. Guilt.

Se judice nemo nocens absolvitur.

"No guilty man before his own conscience is ever acquitted." — *Satires*, XIII, 3.

Purity. Childhood.

Nil dictu foedum visuque haec limina tangat,
Intra quae puer est.

"Permit no word or sight degrading to approach the door that guards thy child." — *Satires*, XIV, 44.

Nature. Wisdom.

Nunquam aliud Natura, aliud Sapientia dicit.

"Nature and wisdom never disagree." — *Satires*, XIV, 321.

Honesty.

Probitas laudatur et alget.

"Honesty is praised and shivers with the cold." A forcible expression of the way in which some men, while feigning honesty, pursue the worst.

Money. Avarice.

Crescit amor nummi quantum ipsa pecunia crescit;
Et minus hanc optat, qui non habet.

"The love of money increases with our wealth, and he who has none wishes for it least."

Man. Providence. Fortune.

Nam pro jucundis aptissima quaeque dabunt Di;
Carior est illis homo quam sibi.

"For the gods will bestow what is most suitable rather than what is most agreeable; man is more dear to them than he is to himself."

Character. Wealth. Morals.

Protinus ad censum, de moribus ultima fiet
Quaestio.

"The first question will concern his possessions; that about his morals will be last considered." Let us hope that this condition of society no longer exists.

CURTIUS.

PROBABLY FLOURISHED ABOUT 150 A.D.

QUINTUS CURTIUS RUFUS is distinguished as the biographer of Alexander the Great. Nothing is known with any certainty concerning his life or the time at which he lived. His chief work is *De Rebus Gestis Alexandri Magni* in ten books, the first two of which are wholly lost, while the others exist only in fragments.

Reason. Permanence.

Nihil potest esse diuturnum, cui non subest ratio.

"Nothing can be lasting where reason does not rule." — *Lib.* IV, 14, 19.

Vicissitude. Life. Fortune.

Breves et mutabiles vices rerum sunt, et fortuna numquam simpliciter indulget.

"The vicissitudes of human affairs are brief and changeable, and fortune never grants indulgence merely." — *Lib.* IV, 14, 20.

Necessity. Sloth. Despair. Hope.

Ignaviam necessitas acuit, et saepe desperatio spei causa est.

"Necessity arouses sloth, and despair is often the cause of hope." — *Lib.* V, 4, 31.

Habit. Nature.

Consuetudo natura potentior est.

"Habit is more powerful than nature." — *Lib.* V, 5, 21.

Trifles.

Parva saepe scintilla contempta magnum excitavit incendium.

"A small spark neglected has often caused a mighty conflagration." — *Lib.* VI, 3, 11.

Stupidity. Affairs of Others.

In suo quisque negotio hebetior est quam in alieno.

"Every one is more stupid in his own affairs than in those of another." — *Lib.* VII, 1, 10.

Cowardice. Bravado.

Canis timidus vehementius latrat quam mordet.

"A cowardly cur barks more furiously than he bites." — *Lib.* VII, 4, 13.

Merit. Ostentation.

Altissima quaeque flumina minimo sono labuntur.

"The deepest rivers glide with the slightest sound." — *Ib.*

Nature. Virtue. High Aims.

Nihil tam alte natura constituit, quo virtus non possit eniti.

"Nature has placed nothing so high but that virtue can attain it." — *Lib.* VII, 11, 10.

Might. Gratitude for Kindness.

Non est diuturna possessio, in quam gladio inducimus: beneficiorum gratia sempiterna est.

"There is no permanent possession which we secure by the sword; gratitude for kindness is eternal." — *Lib.* VIII, 8, 11.

Prosperity. Disposition.

Res secundae valent commutare naturam, et raro quisquam erga bona sua satis cautus est.

"Prosperity affects a change of nature, and seldom has any one been sufficiently cautious concerning his own good fortune." — *Lib.* X, 1, 40.

Adversity. Prosperity.

Calamitas querula est et superba felicitas.

"Adversity is complaining, and prosperity is proud."

Death. Courage. Cowardice.

Effugit mortem quisquis contemserit, timidissimum quemque consequitur.

"He who despises death, escapes it; the cowardly it overtakes."

AUSONIUS.

BORN ABOUT 310 A.D. — DIED ABOUT 392 A.D.

DECIMUS MAGNUS AUSONIUS was a Latin poet and grammarian born at Bordeaux, in France, about 310 A.D. He studied law, became a teacher of rhetoric, and was appointed instructor of Gratian, son of the Emperor Valentinian. He was a royal favorite, and was finally elevated to the dignity of Consul. He was the author of numerous works which are still extant, of which the most celebrated is the *Epigrammata*. This is a collection of short verses, many of which are very felicitous. The *Idyllia* is another collection, of twenty short poems, and the *Mosella*, a poem containing some fine passages and a beautiful description of the river Moselle. Ausonius was a man of wide experience and rich scholarship, but sadly wanting in poetic power.

Beginnings. Tasks.

Incipe; dimidium facti est, coepisse. Supersit
Dimidium: rursum hoc incipe, et efficies.

"Begin; to have begun is half the task. Let the other half remain; again begin this and thou wilt have finished all." — *Epigrammata*, 81, 1.

Favors. Benevolence. Promptness.

Gratia, quae tarda est, ingrata est: gratia namque
Cum fieri properat, gratia grata magis.

"A favor grudgingly bestowed is not a favor; but when it hastens in its course, it finds an added grace." — *Epigr.* 82, 1.

Favors. Benevolence. Promptness.

Si bene quid facias, facias cito: nam cito factum
Gratum erit; ingratum gratia tarda facit.

"If you would do a kindness, do it quickly; for a prompt benefaction will be appreciated; a favor grudgingly bestowed causes ingratitude." — *Epigr.* 83, 1.

Ingratitude. Man.

Nil homine terra pejus ingrato creat.

"The earth produces nothing worse than an ungrateful man." — *Epigr.* 140, 1.

Fortune. Humility. Pride.

Fortuna nunquam sistit in eodem statu:
Semper movetur; variat et mutat vices,
Et summa in imum vertit ac versa erigit.

"Fortune never remains the same, but is ever changing; it debases the proud and exalts the humble." — *Epigr.* 143, 1.

Fortune. Rule of Life.

Si fortuna juvat, caveto tolli;
Si fortuna tonat, caveto mergi.

"If fortune favors, be not elated; if fortune thunders, be not dismayed." — *Epigr.* 312, 5.

Self-respect. Rule of Life.

Turpe quid ausurus, te sine teste time.

"When about to attempt an ignoble act, respect thyself if thou hast no other witness."—*Epigr.* 315, 1.

Beginning is Half Ended.

Incipe quidquid agas: pro toto est prima operis pars.

"Begin whatever you are about to do: the beginning is half the battle."—*Epigr.* 342, 5.

MANILIUS.

No authentic information has come down to us concerning the life of Manilius or the date at which he lived. He was the author of a poem in five books, entitled *Astronomica*. The work bears evidence of eminent scholarship, but is quite devoid of literary or poetic excellence.

Change.

Omnia mortali mutantur lege creata,
Nec se cognoscunt terrae vertentibus annis,
Et mutant variam faciem per saecula gentes.

"All created things are changed by the decree of man; the continents scarce recognize themselves in the revolution of years; even the races change their appearance in the flight of ages."—*Astron.* I, 515.

Power of Mind.

Rationi nulla resistunt
Claustra nec immensae moles, ceduntque recessus:
Omnia succumbunt, ipsum est penetrabile coelum.

"No barriers nor monstrous obstacles can resist the powers of the mind: the remotest caverns yield submission; all things succumb; e'en heaven itself is open to its power."—*Astron.* I, 541.

Faith. Nature.

Nescimus credere coelo.

"We know not how to trust the sky." — *Astron.* I, 905.

Life. Fortune. Blessing.

Subtexta malis bona sunt, lacrimaeque sequntur
Vota, nec in cunctos servat Fortuna tenorem.

"Bane and blessing are intermingled in the web of life: tears follow vows, and Fortune does not preserve an even tenor in all her ways." — *Astron.* III, 526.

Poverty. Wants.

Pauperiorque bonis quisque est, quo plura requirit.

"One's poverty is proportioned to his wants." — *Astron.* IV, 7.

Decay. Man.

Nascentes morimur, finisque ab origine pendet.

"We begin to die when we are born, and the end is pending even from the beginning." — *Astron.* IV, 16.

God. Man.

Exemplumque Dei quisque est in imagine parva.

"Every one is, in a small degree, the image of God." — *Astron.* IV, 895.

Life. Procrastination.

Victuros agimus semper nec vivimus unquam.

"We are always going to live, but never live." — *Astron.* IV, 899. This is true of those who defer the enjoyment of life, or the attainment of its fullest possibilities, to future years which never come.

Endeavor. Obstacles.

Omnia conando docilis solertia vincit.

"By earnest endeavor a steadfast disposition surmounts all obstacles."

COKE.

BORN 1552. — DIED 1633.

SIR EDWARD COKE, author of the few selections that follow, was an English lawyer and judge, noted for his legal ability and great learning. He held at various times the position of Speaker of the House of Commons, Attorney-General, Chief-Justice of the Court of Common Pleas, and finally Chief-Justice of the King's Bench. He was upright, independent, and invincible in his resistance to the illegal encroachments of royalty. He is best known at the present time by his law treatise entitled *Coke upon Littleton* and his collection of *Law Reports*, which are still of great interest and value. As Latin was at this time the accepted language of the courts and a common medium of communication for legal, scientific, and professional documents, the leading scholars of the time became quite familiar with its use. We can give only a few brief selections from a single author to call attention to the Latin of this age. Those who desire to acquaint themselves more fully with its character will be interested in examining such works as the *Novum Organum* of Bacon, the *Principia* of Newton, the *De Revolutionibus* of Copernicus, or the great works of other distinguished writers of this period.

Unity in Nature. Divine Origin of Law.

Quod enim in Natura videmus, infinitam rerum distinctionem ab unitate aliqua provenire, ut ab eadem radice multos flores, ab eadem fonte plures rivulos, et in humano corpore ab eodem corde multas arterias, ex uno jecore multas venas, nervos omnes ab uno cerebro, ita proculdubio, lex orta est cum mente divina, atque unitas haec consensus plane admirabilis in tanta rerum diversitate, non

nisi a Deo bonarum legum et constitutionum auctore ac fonte dimanavit.

"For as we behold in nature an infinite variety of forms proceed from certain unity, as many flowers from the same root, and many streams from the same fount, many arteries in the human body from the same heart, many veins from the same liver, and all nerves from one brain; so law is, unquestionably, an emanation from the divine mind; and this unity of agreement, truly wonderful in the midst of so great diversity, could only emanate from God, the source and fountain of good laws and constitutions." — *A selection taken from the Preface to the third part of Coke's Law Reports, and affording a sample of the seventeenth century Latin.* Although these reports are quaint and curious to the modern student, they present many points of interest; and, as Lord Coke tersely remarks in the same preface, speaking of ancient records, they contain, as it were, hid treasures, — *continent thesauri quasi reconditi.*

Advice to Judges.

Videte judices quid faciatis, non enim hominis exercetis judicium sed Domini, et quodcunque judicaveritis, in vos redundabit. Deus est judex, justus, fortis, et patiens; talem decet esse omnem judicem.

"Judges, consider what you do, for you are dispensing not the judgment of man, but of God; and whatever you decree to others will rebound upon you. God is a judge both just and brave and tender, and such should every judge become." — *Ib., Preface to Fourth Coke's Law Reports.* These magnificent words of the great jurist are worthy of an honored place in every hall of justice. The English common law never had a more fearless defender than he who penned these words. They seem to come with special grace from one so illustrious.

Memory. Oblivion. Writing.

Nihil est adeo aut memoriae insitum, aut infixum animo, quin intervallo temporis obscurari, sensinique sine sensu deleri possit. Proin necessarium plane est, ut si quid dignum nobis, posteris, literarum luce aliquando contingat, id (testi temporum, veritatis vitae, nuncio vestustatis) scripto committatur.

"Nothing is or can be so fixed in mind or fastened in memory but in short time it may be loosened out of one, and by little and little quite

lost out of the other. It is therefore necessary that all memorable things which happen should be committed to writing, the witness of time, the life of truth, and the messenger of antiquity." — *Ib.*, *Preface to First Coke's Law Reports.*

Jewels. Learning. Knowledge of Law.

Nulla est usquam gentium margarita doctrinae aequiparabilis; nulla doctrina princepi simul ac populo legum scientia praestantior.

"There is no jewel in the world comparable to learning, and no learning so excellent, both for prince and subject, as knowledge of the laws." — *Ib.*, *Preface to Second Coke's Law Reports.*

Conduct. Character.

Acta exteriora indicant interiora secreta.

"The outward conduct indicates the secrets of the heart."

Judges. Law. Equity.

Bonus judex secundum aequum et bonum judicat, et aequitatem strictae legi praefert.

"A good judge decides according to justice and right, and prefers equity to the strict letter of the law."

Language. Thought.

Loquendum ut vulgus, sentiendum ut docti.

"We should speak like the common people, think like the learned."

People. Knowledge.

Multi multa, nemo omnia novit.

"Many people know many things; no one knows everything." In other words, "Everybody is wiser than anybody."

Priority of Right.

Qui prior est tempore potior est jure.

"He who is first in point of time has the preferable right."

Love. Fear. Government.

Si meliores sunt quos ducit amor, plures sunt quos corrigit timor.

"If those are best whom love constrains, they are most numerous whom fear holds in check."

Hope.

Spes est vigilantis somnium.

"Hope is the dream of a man awake." — *Adapted from Quintilian.*

Miscellaneous Authors.

Rule of Life.

Quum fini appropinquas, bonum cum augmento operare.

"As you approach your latter end, redouble your efforts to do good." — *Saying of Ptolemy, the astronomer, quoted in Latin by Lord Bacon.*

Government. Arms. Laws.

Imperatoriam majestatem non solum armis decoratam, sed etiam legibus oportet esse armatam; ut utrumque tempus et bellorum et pacis recte possit gubernari.

"Imperial majesty ought to be not only clothed with arms, but armed with laws; to the end that proper government may prevail both in times of war and peace." — *Opening lines of the Proemium, or preface, to the Institutes of Justinian.*

Justice.

Justitia est constans et perpetua voluntas jus suum cuique tribuendi.

"Justice is the constant and eternal desire of rendering every one his due." — *Institutes of Justinian, Lib.* I, I, I.

Jurisprudence.

Jurisprudentia est divinarum atque humanarum rerum notia; justi atque injusti scientia.

"Jurisprudence is the knowledge of things divine and human: the science of right and wrong." — *Ib.*, *Lib.* I, 1, 1.

Avarice. Man. Wants.

Homines quo plura habent, eo ampliora cupiunt.

"The more men have, the more they want." — *Ib.*

Laws. Rule of Life.

Juris praecepta sunt: honeste vivere, alterum non laedere, suum cuique tribuere.

"The mandates of the law are these: to live uprightly, to harm not another, and to render every one his own." — *Ib.*, *Lib.* I, 1, 3.

Justice. Equity.

Nulli vendemus, nulli negabimus, aut differemus justitiam vel rectum.

"Justice and equity we will neither sell, nor deny, nor delay." — *Magna Charta*, *Ch.* 29.

Kindness. Doing Good.

Summa caritas est unicuique facere justitiam omni tempore, cum opus fuerit.

"The greatest kindness is to do good to every one all the time, as opportunity shall present." — *Westm.* I. *Anno* 3, *Ed.* I, *Ch.* 50.

Justice.

Justitia non novit patrem, matrem, neque fratrem; personam non accipit, sed Deum imitatur.

"Justice recognizes neither father, nor mother, nor brother; it acknowledges no person, but portrays God." — *St. Jerome.*

Rule of Life. Occupation.

Facito aliquid operis, ut semper te diabolus inveniat occupatum.

"Be busy about something, so that the devil may always find you occupied." — *St. Jerome.*

Monuments.

Si monumentum quaeris, circumspice.

"If you seek my monument, look about you." — *The celebrated epitaph of Sir Christopher Wren, the architect of St. Paul's Cathedral in London.* These words, with ten or twelve lines more of what Mirabeau called 'execrable Latin,' may be found inscribed on a shaft in the vault of that magnificent structure which the architect was wont to call his greatest monument.

Wisdom. Truth. Wrangling.

Intelligit, qui orando pulsat, non qui vexando obstrepit, ad ostiam veritatis.

"He has understanding who with supplication pushes to the gate of truth, not he who by wrangling raises his voice against it." — *St. Augustine.*

Saints. True and False.

Multi odorantur in ara qui cremantur in igne.

"Many are worshiped at altars who are burning in flames." — *St. Augustine.* It is not every man who has been canonized as a saint that is entitled to adoration.

Living in Necessity.

Malum est in necessitate vivere: sed in necessitate vivere, necessitas nulla est.

"It is bad to live in necessity, but there is no necessity to live there." — *Epicurus, quoted by Seneca, Epist.* 13.

Change. Revolution.

Omnia mutantur, nos et mutamur in illis.

"All things are subject to change, and we change with them." — *Borbonius.* Frequently quoted *Tempora mutantur*, etc.

Learning. Atheism. God.

Breves haustus in philosophia ad Atheismum ducunt, largiores autem reducunt ad Deum.

"Slight draughts of learning lead to atheism, but larger ones bring men back to God." — *Bacon.*

Earnestness. Diligence.

Homo fervidus et diligens ad omnia paratur.

"The man who is earnest and diligent is prepared for all things." — *Thomas à Kempis, de Imit. Christi.*

Sin. Preparation. To-morrow.

Melius est peccata cavere, quam mortem fugere. Si hodie non es paratus, quomodo cras eris? Cras est dies incertus: et qui scis si crastinum habebis?

"It is better to avoid sin, than to fly from death. If to-day you are not prepared, how will you be to-morrow? To-morrow is an uncertain day, and how do you know you will have to-morrow?" — *Thomas à Kempis.*

Rule of Life. Time.

Memento semper finis, et quia perditum non redit tempus.

"Always remember the end, and that lost time never returns." — *Thomas à Kempis.*

Hope. Life. To-morrow.

Credula vitam
Spes fovet, ac melius cras fore semper ait.

"Credulous hope cherishes life, and ever tells us that to-morrow will be better." — *Tibullus.*

Grace. Beauty.

Illam quicquid agit, quoquo vestigia flectit,
Componit furtim, subsequiturque decor.

"In whatever she does, wherever she turns, grace steals into her movements, and attends her steps." — *Tibullus.*

Prosperity. Adversity. Rule of Life.

Cum fueris felix, quae sunt adversa caveto;
Non eadem cursu respondent ultima primis.

"While you are prosperous, provide against adversity; the end of life will not be attended by the same train of fortune as the beginning." — *Cato.*

Idleness. Man. Evil.

Homines nihil agendo discunt male agere.

"By having nothing to do, men learn to do evil." — *Cato.*

Enemies. Friends.

Praestat habere acerbos inimicos, quam eos amicos qui dulces videantur.

"It is better to have open enemies than pretended friends." — *Cato.*

The Tongue. Silence.

Virtutum primam esse puta compescere linguam;
Proximus ille Deo est qui scit ratione tacere.

"Count it the first of virtues to restrain the tongue; he approaches nearest to a god who knows when to be silent." — *Cato.*

Roses among Thorns.

Sed inter vepres rosae nascuntur et inter feras nonnullae mitescunt.

"In the midst of thorns roses spring up, and among savage beasts some become gentle." — *Ammianus Marcellinus, Historia*, 16, 7.

Language of Truth.

Veritatis absolutus sermo ac semper est simplex.

"The language of truth is unadorned and always simple." — *Ammianus Marcellinus, Hist.* 14, 10.

Benevolence. Promptness.

Bis dat qui cito dat.

"He gives twice, who gives quickly." — *Alciatus.*

Taxation.

Boni pastoris est tondere pecus non deglubere.

"It is the part of a good shepherd to shear his sheep, not to flay them." — *Suetonius.* A saying of Tiberius Caesar in reference to excessive taxation.

City Improvements.

Urbem lateritiam invenit, marmoream reliquit.

"He found a city of brick; he left a city of marble." — *Suetonius.* A claim which Augustus made concerning his efforts for Rome.

Concord. Strength. Aids.

Auxilia humilia firma consensus facit.

"Concord gives strength to humble aids." — *Laberius.*

Kindness. Liberty.

Beneficium accipere libertatem vendere est.

"To accept an obligation is to barter your liberty." — *Laberius.*

Wisdom. Words. Deeds.

Non mihi sapit qui sermone, sed qui factis sapit.

"I esteem a man wise, not according to his words, but according to his deeds." — *Gregory.*

Questions. Knowledge.

Prudens interrogatio quasi dimidium scientiae.

"A wise question is, as it were, the half of knowledge." — *Bacon, De Argumentis Scientiarum, Lib. V, Cap.* 116. Often quoted: *Prudens quaestio, dimidium scientiae.*

Rule of Life. Learning. Living.

Disce quasi semper victurus;
Vive quasi cras moriturus.

"Learn as though you were always to live; live as though you were to die to-morrow."

Destruction. Madness.

Quem Deus vult perdere, prius dementat.

"Whom God would destroy he first makes mad." Success is possible only to the considerate, through well-directed and persistent efforts. Madness and rash conduct are unerring premonitions of decline.

Effort. Price of Success.

Absque sudore et labore nullum opus perfectum est.

"Without sweat and toil no work has been perfected."

The Soul. Love.

Anima magis est ubi amat quam ubi animat.

"The soul is more where it loves than where it dwells."

Man. Divine Government.

Astra regunt homines, sed regit astra Deus.

"The stars govern men, but God governs the stars."—*Belief of Astrologers.*

Fortune. Bravery. Timidity.

Audaces fortuna juvat timidosque repellit.

"Fortune aids the brave and repels the timid."

Rule of Life.

Audi, vide, tace, si vis vivere in pace.

"Listen, observe, and keep silent, if you would live in peace."

Influence of Money. Reason.

Auro loquente nihil pollet quaevis ratio.

"When gold speaks, reason is of no avail."

Blessings.

Bonum magis carendo quam fruendo sentitur.

"A blessing is more valued when we want it than when we enjoy it."

Evil Communications. Good Manners.

Corrumpunt bonos mores colloquia prava.

"Evil communications corrupt good manners."

Relief. Deliverance.

Cum duplicantur lateres venit Moses.

"When the burden of bricks is doubled, Moses comes." A medieval proverb, meaning that when conditions become intolerable, deliverance will come.

Resources. Perseverance.

Destitutus ventis remos adhibe.

"When the wind fails, ply your oars."

Labor. Success.

Di nobis laboribus omnia vendunt.

"The gods sell us everything for our labors."

Opportunities.

Dum Aurora fulget, moniti adolescentes, flores colligite.

"Take my advice, young friends, and gather flowers while the morning shines."

Danger. Victory.

Dulcior est fructus post multa pericula ductus.

"That fruit is sweetest which is gained after many perils."

Franklin's Medal.

Eripuit coelo fulmen, sceptrumque tyrannis.

"He snatched the lightning from heaven, and the scepter from tyrants."—*An adaptation from Manilius, and inscribed upon a medal prepared in honor of Benjamin Franklin by the French minister, Turgot.*

Force of Arms.

Ultima ratio regum.

"The last argument of kings."—*Engraved on the French cannon by order of Louis XIV.*

Time for Speech and Silence.

Est tempus quando nihil, est tempus quando aliquid, nullum tamen est tempus in quo dicenda sunt omnia.

"There is a time when nothing may be said and a time when some things may be said, but no time when all things may be said."

Leadership.

Formidabilior cervorum exercitus, duce leone, quam leonum cervo.

"An army of stags under the leadership of a lion is more to be dreaded than an army of lions under the leadership of a stag."

Endurance. Misfortune.

Fortiter ferendo vincitur malum quod evitari non potest.

"By brave endurance, a misfortune which cannot be avoided is overcome."

Dissatisfaction.

Frustra laborat qui omnibus placere studet.

"He labors in vain who strives to please everybody."

Fortune. Wisdom.

Gutta fortunae prae dolio sapientiae.

"A drop of fortune is worth a cask of wisdom."

Contention with Villany.

Hoc scio pro certo, quod si cum stercore certo,
Vinco seu vincor, semper ego maculor.

"This I know for certain, that whenever I contend with filth, whether I vanquish or am vanquished, I am always soiled."

Assistance. Guidance.

Homo qui erranti comiter monstrat viam,
Quasi lumen de suo lumine accendit, facit;
Nihilominus ipsi luceat, cum illi accenderit.

"He who kindly points out the way to one who is astray, acts as though he lighted another's lamp by his own; although it has given light to another, it still lights him on his way."

Man. Religion.

Homo sine religione, sicut equus sine fraeno.

"A man without religion is like a horse without a bridle."

Oracular Response.

Ibis, redibis non morieris in bello.

"Thou shalt go, thou shalt return, thou shalt not die in battle," or "Thou shalt go, thou shalt not return, thou shalt die in battle." A fair example of the ambiguity of oracular responses, which were usually susceptible of two interpretations.

Adaptability. Conflict. Policy.

Is sapiens qui se ad casus accommodet omnes;
Stultus in adversis ire natator aquis.

"He is a wise man, who can adapt himself to all conditions; the fool struggles, like a swimmer, to go against the stream."

Silence. Self-control.

Linguam compescere, virtus non minima est.

"To restrain the tongue is not the least of virtues."

Deceit. Character.

Lupus pilum mutat, non mentem.

"The wolf changes his hair, but not his nature."

Scholarship. Wisdom.

Magis magni clerici non sunt magis sapientes.

"The greatest scholars are not the wisest men." Practical wisdom comes largely from a knowledge of men and things.

Caution.

Melius est cavere semper, quam pati semel.

"It is better to be always on one's guard than suffer once." Julius Caesar, on the contrary, used to say that it was better to suffer occasionally than to be forever on the rack of apprehension, — *Melius est pati semel, quam cavere semper.*

Trifles. Details.

Nihil est aliud magnum, quam multa minuta.

"That which is great is nothing but many trifles."

The Price of Liberty.

Non bene pro toto libertas venditur auro;
Hoc coeleste bonum praeterit orbis opes.

"Liberty is cheaply sold for countless gold; this heavenly blessing surpasses the wealth of the world."

Gold. Appearances.

Non omne quod nitet aurum est.

"All is not gold that glitters."

Propensities. Disposition. Discipline.

Nulli tam feri affectus ut non disciplina perdomentur.

"No propensities are so unbridled that they may not be subdued by discipline."

Opportunities never Return.

Occasio prima sui parte comosa, posteriori parte calva, quam si occuparis, teneas; elapsam semel, non ipse Jupiter possit reprehendere.

"Opportunity has hair in front, behind she is bald; if you seize her by the forelock, you may hold her; but, if she once escapes, not Jupiter himself can catch her."

School. Recreation.

Omnia bene, sine poena, tempus est ludendi,
Absque mora venit hora libros deponendi.

"All is well, without rebuke, and it is time for play; without delay the hour has come to put aside the books." A favorite rhyme with students.

Wisdom. Error.

Primus sapientiae gradus est falsa intelligere.

"The first step towards wisdom is to know what is false."

Golden Rule.

Quod tibi fieri non vis, alteri ne feceris.

"Do not unto another as you would not have another do to you."

Learning. Education.

Scire ubi aliquid invenire possis, ea demum maxima pars eruditionis est.

"To know where you can find anything, is in fact the greatest part of learning."

Force. Might. Strategy.

Si leonina pellis non satis est, assuenda vulpina.

"If the lion's skin is not sufficient, we must add that of the fox." When force is unavailing, craft must be added.

Law. Safety of the People.

Salus populi suprema lex.

"The safety of the people is the highest law." — *Conclusion of the Twelve Tables of Roman Law.*

Truth.

Veritas nihil veretur nisi abscondi.

"Truth fears nothing but concealment."

Nature.

Naturam expelles furca, tamen usque recurret.

"You may drive out nature with a fork, yet it will still come back."

Time. Opinion. Nature.

Opinionum commenta delet dies, naturae judicia confirmat.

"Time obliterates the comments of opinion, but it confirms the judgments of nature."

No Royal Road.

Non est ad astra mollis a terris via.

"There is no royal road from the earth to the stars."

Liberty.

Libertas est potestas faciendi id quod jure licet.

"Liberty is the power of doing that which the law permits."

Deceit. Falsehood. Reputation.

Quicunque turpi fraude semel innotuit, etiamsi verum dicit, amittit fidem.

"Whoever has once become known for an act of base deceit, even when he speaks the truth, loses the credit of it."

False Doctrine. Truth.

Nulla falsa doctrina est quae non permisceat aliquid veritatis.

"There is no false doctrine but mixes with itself some element of truth." Falsehood is dangerous only when so mixed with truth that it becomes difficult to distinguish the true from the false.

Mind. Integrity. Rumor.

Conscia mens recti famae mendacia ridet.

"A mind conscious of integrity laughs to scorn the lies of rumor."

Rash Decision. Hasty Repentance.

Ad poenitendum properat, cito qui judicat.

"He that comes too quickly to a decision is fast on the road to repent."

Law. Ignorance no Excuse.

Ignorantia legis neminem excusat.

"Ignorance of the law excuses none."

Possession. Legal Rights.

In aequali jure melior est conditio possidentis.

"Where rights are equal, the claim of the possessor is the strongest." "Possession is nine points of the law."

Wrong-doing. Advantage.

Nemo ex suo delicto meliorem suam conditionem facere potest.

"No one can better his condition by his own wrong-doing."

Punishment. Offenses.

Nemo debet bis puniri pro uno delicto.

"No one ought to be twice punished for the same offense." — *Coke.*

Rights. Conveyance of Title.

Nemo plus juris in alium transferre potest quam ipse habet.

"No one can convey to another a greater right than he himself possesses."

Custom. Interpreter of Law.

Optimus est legis interpres consuetudo.

"Custom is the best interpreter of law."

Acting through Others.

Qui facit per alium facit per se.

"He who acts through another acts through himself."

Judges. Jurisdiction.

Nemo debet esse judex in propria causa.

"No one ought to be a judge in his own cause."

Pleading. Wrong-doing.

Nemo allegans suam turpitudinem est audiendus.

"No one ought to be heard to plead his own wrong-doing."

Trifles. The Law.

De minimis non curat lex.

"The law regards not trifles."

Laws. Vigilance.

Vigilantibus, non dormientibus, subveniunt jura.

"The laws protect the vigilant, not those who slumber on their rights."

The Golden Egg.

Mulier quaedam habebat gallinam, quae ei quotidie ovum pariebat aureum. Hinc suspicari coepit, illam auri massam intus celare, et gallinam occidit. Sed nihil in ea reperit, nisi quod in aliis gallinis reperiri solet. Itaque dum majoribus divitiis inhiabat, etiam minores perdidit.

Sour Grapes.

Vulpes uvam in vite conspicata ad illam subsiliit omnium virium suarum contentione, si eam forte attingere posset. Tandem defatigata inani labore discedens dixit: "At nunc etiam acerbae sunt, nec eas in via repertas tollerem." Haec fabula docet multos ea contemnere, quae se assequi posse desperent.

The Fox and the Lion.

Vulpes, quae nunquam leonem viderat, quum ei forte occurrisset, ita est perterrita, ut paene moreretur formidine. Eundem conspicata iterum, timuit quidem, sed nequaquam, ut antea. Tertio illi obviam facta, ausa est etiam proprius accedere eumque alloqui.

The Oxen.

In eodem prato pascebantur tres boves in maxima concordia, et sic ab omni ferarum incursione tuti erant. Sed dissidio inter illos orto, singuli a feris petiti et laniati sunt. Fabula docet quantum boni sit in concordia.

The Travelers and the Ass.

Duo qui una iter faciebant, asinum oberrantem in solitudine conspicati, accurrunt laeti, et uterque eum sibi vindicare coepit, quod eum prior conspexisset. Dum vero

contendunt et rixantur, nec a verberibus abstinent, asinus aufugit et neuter eo potitur.

The Husbandman and his Sons. Union.

Agricola senex, quum mortem sibi appropinquare sentiret, filios convocavit, quos, ut fieri solet, interdum discordare noverat, et fascem virgularum afferri jubet. Quibus allatis, filios hortatur, ut hunc fascem frangerent. Quod quum facere non possent, distribuit singulas virgas, iisque celeriter fractis, docuit illos, quam firma res esset concordia, quamque imbecillis discordia.

The Goat and the Wolf.

Lupus capram in alta rupe stantem conspicatus, "Cur non," inquit, "relinquis nuda illa et sterilia loca, et huc descendis in herbidos campos, qui tibi laetum pabulum offerunt?" Cui respondit capra: "Mihi non est in animo dulcia tutis praeponere."

The Ass in the Lion's Skin.

Asinus, pelle leonis indutus, territabat homines et bestias tamquam leo esset. Sed forte, dum se celerius movet, aures eminebant; unde agnitus in pistrinum abductus est, ubi poenas petulantiae dedit. Haec fabula stolidos notat, qui immeritis honoribus superbiunt.

The Dog in the Manger.

Canis jacebat in praesepi bovesque latrando a pabulo arcebat. Cui unus boum, "Quanta ista," inquit, "invidia est, quod non pateris ut eo cibo vescamur, quem tu ipse capere nec velis nec possis!" Haec fabula invidiae indolem declarat.

The Crane and the Peacock.

Pavo, coram grue pennas suas explicans, "Quanta est," inquit, "formositas mea et tua deformitas!" At grus evolans, "Et quanta est," inquit, "levitas mea et tua tarditas!" Monet haec fabula, ne ob aliquod bonum, quod nobis natura tribuit, alios contemnamus, quibus natura alia et fortasse majora dedit.

The Mice.

Mures aliquando habuerunt consilium, quomodo sibi a fele caverent. Multis aliis propositis, omnibus placuit ut ei tintinnabulum annecteretur; sic enim ipsos sonitu admonitos eam fugere posse. Sed quum jam inter mures quaereretur, qui feli tintinnabulum annecteret, nemo repertus est. Fabula docet, in suadendo plurimos esse audaces, sed in ipso periculo timidos.

The Wolf and the Crane.

In faucibus lupi os inhaeserat. Mercede igitur conducit gruem, qui illud extrahat. Hoc grus longitudine colli facile effecit. Quum autem mercedem postularet, subridens lupus et dentibus infrendens, "Num tibi," inquit, "parva merces videtur, quod caput incolume ex lupi faucibus extraxisti?"

The Trumpeter.

Tubicen ab hostibus captus, "Ne me," inquit, "interficite; nam inermis sum, neque quidquam habeo praeter hanc tubam." At hostes, "Propter hoc ipsum," inquiunt, "te interimemus, quod, quum ipse pugnandi sis imperitus, alios ad pugnam incitare soles." Fabula docet, non solum maleficos esse puniendos sed etiam eos, qui alios ad male faciendum irritent.

The Enemies.

In eadem navi vehebantur duo, qui inter se capitalia odia exercebant. Unus eorum in prora, alter in puppi residebat. Orta tempestate ingenti, quum omnes de vita desperarent, interrogat is, qui in puppi sedebat, gubernatorem, "utram partem navis prius submersum iri existimaret." Cui gubernator, "Proram," respondit. Tum ille, "Jam mors mihi non molesta est, quum inimici mei mortem adspecturus sim."

The Tortoise and the Eagle.

Testudo aquilam magnopere orabat, ut sese volare doceret. Aquila ei ostendebat quidem, eam rem petere naturae suae contrariam; sed illa nihilo minus instabat, et obsecrabat aquilam, ut se volucrem facere vellet. Itaque ungulis arreptam aquila sustulit in sublime, et demisit illam, ut per aerem ferretur. Tum in saxa incidens comminuta interiit. Haec fabula docet, multos cupiditatibus suis occaecatos consilia prudentiorum respuere, et in exitium ruere stultitia sua.

Cornelia and her Jewels.

Cornelia, Gracchorum mater, quum Campana matrona, apud illam hospita, ornamenta sua pulcherrima ipsi ostenderet, traxit eam sermone, donec e schola redirent liberi. Tum, "Et haec," inquit, "mea sunt ornamenta."

Better late than never.

Tiberius, Iliensium legatis paulo serius de morte filii Drusi consolantibus, irridens se quoque, respondit, vicem eorum dolere, quod egregium civem Hectorem amisissent. Effluxerant autem tum plus quam mille anni a morte Hectoris.

Simonides' Conception of God.

Quum de Simonide quaesivisset tyrannus Hiero, quid esset Deus; deliberandi sibi unum diem postulavit. Quum idem ex eo postridie quaereret, biduum petivit. Quum saepius duplicaret numerum dierum, admiransque Hiero requireret, cur ita faceret; "Quia," inquit, "quanto diutius considero, tanto mihi res videtur obscurior."

Theophrastus, the Philosopher.

Theophrastus ad quendam, qui in convivio prorsus silebat; "Si stultus es," inquit, "rem facis sapientem; si sapiens, stultam."

Xerxes. Pleasure.

Xerxes refertus donis fortunae, non equitatu, non pedestribus copiis, non navium multitudine, non infinito pondere auri contentus, praemium ei proposuit, qui invenisset novam voluptatem.

Solon.

Solon quum interrogaretur, cur nullum supplicium constituisset in eum, qui parentem necasset, respondit, se id neminem facturum putasse.

Socrates. Consciousness of Ignorance.

Sapientissimus Socrates dicebat, scire se nihil, praeter hoc ipsum, quod nihil sciret: reliquos hoc etiam nescire.

Thales' Conception of God.

Quum Thales interrogaretur, quid esset omnium vetustissimum, respondit: "Deus, quod nunquam esse coepit." Thales interrogatus, quid esset Deus, "Quod," inquit, "initio et fine caret."

Knowledge. Advice.

Thales interrogatus, quid esset difficile, "Se ipsum," inquit, "nosse." Interrogatus, quid esset facile: "Alterum," inquit, "admonere."

Hope.

Thales rogatus, quid maxime commune esset hominibus, "Spes," respondit, "hanc enim et illi habent, qui aliud nihil."

Thrasybulus. Gratitude.

Quum quidam Thrasybulo, qui civitatem Atheniensium a tyrannorum dominatione liberavit, dixisset: "Quantas tibi gratias Athenae debent!" ille respondit: "Dii faciant, ut quantas ipse patriae debeo gratias, tantas ei videar retulisse."

Themistocles. Marriage.

Themistocles quum consuleretur, utrum bono viro pauperi, an minus probato diviti filiam collocaret, "Ego vero," inquit, "malo virum, qui pecunia egeat, quam pecuniam, quae viro."

Achilles. Homer.

Themistocles interroganti, utrum Achilles esse mallet, an Homerus, respondit: "Tu vero mallesne te in Olympico certamine victorem renuntiari, an praeco esse, qui victorum nomina proclamat."

Memory.

Memoriam in Themistocle fuisse singularem ferunt. Itaque quum ei Simonides artem memoriae polliceretur, "Oblivionis," inquit, "mallem; nam memini etiam, quae nolo; oblivisci non possum, quae volo."

Demands of Friendship.

Publius Rutilius Rufus quum amici cujusdam injustae rogationi resisteret, atque is per summam indignationem dixisset, "Quid ergo mihi opus est amicitia tua, si, quod rogo, non facis?" "Immo," inquit, "quid mihi tua, si propter te aliquid injuste facturus sum?"

Xenophon. Consolation for Grief.

Xenophon, quum solemne sacrum faceret, filium apud Mantineam in proelio cecidisse cognovit. Coronam deposuit, sed, ut audivit fortissime pugnantem interiisse, coronam capiti reposuit, numina testatus, se majorem ex virtute filii voluptatem, quam ex morte dolorem sentire.

Euripides explains.

Athenienses quondam ab Euripide postulabant, ut ex tragoedia sententiam quandam tolleret. Ille autem in scenam progressus dixit, se fabulas componere solere, ut populum doceret, non ut a populo disceret.

Diagoras, the Rhodian.

Diagoras Rhodius, quum tres ejus filii in ludis Olympicis victores renuntiati essent, tanto affectus est gaudio, ut in ipso stadio, inspectanta populo, in filiorum manibus animam redderet.

Antigonus and the Cynic.

Ab Antigono Cynicus quidam petiit talentum. Respondit, plus esse, quam quod Cynicus petere deberet. Repulsus petiit denarium. Respondit rex, minus esse quam quod regem deceret dare.

Scipio Africanus.

Scipio Africanus nunquam ad negotia publica accedebat, antequam in templo Jovis precatus esset.

Tiberius on Taxation.

Tiberius praesidibus onerandas tributo provincias suadentibus rescripsit: "Boni pastoris est tondere pecus, non deglubere."

Leonidas' Reply to Xerxes.

Leonidas, Lacedaemoniorum rex, quum Xerxes scripsisset, "Mitte arma;" respondit, "Veni et cape."

Leonidas' Reply to his Soldiers.

Quum ad Leonidam quidam militum dixisset, "Hostes sunt prope nos;" "Et nos," inquit, "prope illos."

Seizure of the Sabine Women.

Romulus, ut civium numerum augeret, asylum patefecit, ad quod multi ex civitatibus suis pulsi accurrerunt. Sed novae urbis civibus conjuges deerant. Itaque festum Neptuni et ludos instituit. Ad hos quum multi ex finitimis populis cum mulieribus et liberis venissent, Romani inter ipsos ludos spectantes virgines rapuerunt.

Socrates and Xanthippe.

Xanthippe, Socratis philosophi uxor, morosa admodum fuisse fertur et iurgiosa, irarumque et molestiarum muliebrium per diem perque noctem scatebat. Has eius intemperies in maritum Alcibiades demiratus, interrogavit Socraten, quaenam ratio esset, cur mulierem tam acerbam domo non exigeret. "Quoniam," inquit Socrates, "cum

illam domi talem perpetior, insuesco et exerceor, ut ceterorum quoque foris petulantiam et iniuriam facilius feram."

The Sibylline Books.

In antiquis annalibus memoria super libris Sibyllinis haec prodita est. Anus hospita atque incognita ad Tarquinium Superbum regem adiit, novem libros ferens, quos esse dicebat divina oracula; eos velle venumdare. Tarquinius pretium percontatus est. Mulier nimium atque immensum poposcit; rex, quasi anus aetate desiperet, derisit. Tum illa foculum coram cum igni apponit, tres libros ex novem deurit et, ecquid reliquos sex eodem pretio emere vellet, regem interrogavit. Sed enim Tarquinius id multo risit magis dixitque anum iam procul dubio delirare. Mulier ibidem statim tres alios libros exussit atque id ipsum denuo placide rogat, ut tres reliquos eodem illo pretio emat.

Horatius at the Bridge.

Cum hostes adessent, pro se quisque in urbem ex agris demigrant, urbem ipsam saepiunt praesidiis. Alia muris, alia Tiberi obiecto videbantur tuta. Pons Sublicius iter paene hostibus dedit, ni unus vir fuisset Horatius Cocles: id munimentum illo die fortuna urbis Romanae habuit. Qui positus forte in statione pontis, cum captum repentino impetu Ianiculum atque inde citatos decurrere hostes vidisset, trepidamque turbam suorum arma ordinesque relinquere, reprehensans singulos, obsistens obtestansque deum et hominum fidem testabatur, nequiquam deserto praesidio eos fugere. Si transitum pontem a tergo reliquissent, iam plus hostium in Palatio Capitolioque quam in Ianiculo fore. Itaque monere praedicere, ut pontem ferro igni, quacumque vi possint, interrumpant: se impetum hostium, quan-

tum corpore uno posset obsisti, excepturum. Vadit inde in primum aditum pontis, insignisque inter conspecta cedentium pugnae terga, obversis comminus ad ineundum proelium armis, ipso miraculo audaciae obstupefecit hostes. Duos tamen cum eo pudor tenuit, Sp. Larcium ac T. Herminium, ambos claros genere factisque. Cum his primam periculi procellam et quod tumultuosissimum pugnae erat parumper sustinuit. Deinde eos quoque ipsos, exigua parte pontis relicta, revocantibus qui rescindebant, cedere in tutum coegit. Circumferens inde truces minaciter oculos ad proceres Etruscorum nunc singulos provocare, nunc increpare omnes, servitia regum superborum, suae libertatis immemores alienam oppugnatum venire. Cunctati aliquamdiu sunt, dum alius alium, ut proelium incipiant, circumspectant. Pudor deinde commovit aciem, et clamore sublato undique in unum hostem tela coniciunt. Quae cum in obiecto cuncta scuto haesissent, neque ille minus obstinatus ingenti pontem obtineret gradu, iam impetu conabantur detrudere virum, cum simul fragor rupti pontis simul clamor Romanorum, alacritate perfecti operis sublatus, pavore subito impetum sustinuit. Tum Cocles "Tiberine pater," inquit, "te, sancte, precor, haec arma et hunc militem propitio flumine accipias!" Ita sic armatus in Tiberim desiluit, multisque superincidentibus telis incolumis ad suos tranavit, rem ausus plus famae habituram ad posteros quam fidei. Grata erga tantam virtutem civitas fuit: statua in comitio posita, agri quantum uno die circumaravit datum. Privata quoque inter publicos honores studia eminebant: nam in magna inopia pro domesticis copiis unus quisque ei aliquid fraudans se ipse victu suo contulit.

Scriptural Selections.

Fear of the Lord.

24. Igitur timete Dominum, et servite ei in veritate, et ex toto corde vestro: vidistis enim magnifica quae in vobis gesserit. — *I Sam.* xii.

Exactions of the Law.

43. Gustans gustavi in summitate virgae, quae erat in manu mea, paullulum mellis, et ecce ego morior. — *I Sam.* xiv.

God beholds the Heart.

7. Homo enim videt ea quae parent, Dominus autem intuetur cor. — *I Sam.* xvi.

God is Gracious.

9. Pius enim et clemens est Dominus Deus vester, et non avertet faciem suam a vobis, si reversi fueritis ad eum. — *II Chron.* xxx.

Disappointment awaits the Crafty.

12. Qui dissipat cogitationes malignorum, ne possint implere manus eorum quod coeperant: 13. Qui apprehendit sapientes in astutia eorum, et consilium pravorum dissipat: 14. Per diem incurrent tenebras, et quasi in nocte sic palpabunt in meridie. — *Job* v

Hope awaits the Poor.

15. Porro salvum faciet egenum a gladio oris eorum, et de manu violenti pauperem. 16. Et erit egeno spes, iniquitas autem contrahet os suum. — *Job* v.

Divine Reproof.

17. Beatus homo, qui corripitur a Deo: increpationem ergo Domini ne reprobes: 18. Quia ipse vulnerat, et medetur: percutit, et manus ejus sanabunt. — *Job* v.

Promise of Success.

7. In tantum, ut si priora tua fuerint parva, et novissima tua multiplicentur nimis. — *Job* viii.

God protects the Upright.

20. Deus non projiciet simplicem, nec porriget manum malignis: 21. Donec impleatur risu os tuum, et labia tua jubilo. 22. Qui oderunt te induentur confusione: et tabernaculum impiorum non subsistet. — *Job* viii.

Self-righteousness.

20. Si justificare me voluero, os meum condemnabit me: si innocentem ostendero, pravum me comprobabit. — *Job* ix.

Implicit Trust.

15. Etiam si occiderit me, in ipso sperabo. — *Job* xiii.

The Brevity of Life.

1. Homo natus de muliere, brevi vivens tempore, repletur multis miseriis. 2. Qui quasi flos egreditur et conteritur, et fugit velut umbra, et numquam in eodem statu permanet. — *Job* xiv.

Redeeming Faith.

25. Scio enim quod Redemptor meus vivit, et in novissimo die de terra surrecturus sum. — *Job* xix.

Ways of the Wicked.

13. Ducunt in bonis dies suos, et in puncto ad inferna descendunt. 14. Qui dixerunt Deo: Recede a nobis, et scientiam viarum tuarum nolumus. 18. Erunt sicut paleae ante faciem venti, et sicut favilla, quam turbo dispergit. — *Job* xxi.

The Wicked shall give Place to the Just.

16. Si comportaverit quasi terram argentum, et sicut lutum praeparaverit vestimenta: 17. Praeparabit quidem, sed justus vestietur illis: et argentum innocens dividet. — *Job* xxvii.

Wisdom.

12. Sapientia vero ubi invenitur? et quis est locus intelligentiae? 13. Nescit homo pretium ejus, nec invenitur in terra suaviter viventium. 14. Abyssus dicit: Non est in me: et mare loquitur: Non est mecum. 15. Non dabitur aurum obrizum pro ea, nec appendetur argentum in commutatione ejus. 16. Non conferetur tinctis Indiae coloribus, nec lapidi sardonycho pretiosissimo, vel sapphiro. 17. Non adaequabitur ei aurum vel vitrum, nec commutabuntur pro ea vasa auri: 18. Excelsa et eminentia non memorabuntur comparatione ejus: trahitur autem sapientia de occultis. 19. Non adaequabitur ei topazius de Aethiopia, nec tincturae mundissimae componetur. 20. Unde ergo sapientia venit? et quis est locus intelligentiae? 21. Abscondita est ab oculis omnium viventium, volucres quoque coeli latet. 22. Perditio et mors dixerunt: Auribus nostris audivimus famam ejus. 23. Deus intelligit viam ejus, et ipse novit locum illius. 24. Ipse enim fines mundi intuetur: et omnia, quae sub coelo sunt, respicit. 25. Qui fecit ventis pondus, et aquas appendit in mensura. 26. Quando ponebat pluviis legem, et viam procellis sonantibus: 27. Tunc vidit illam, et enarravit, et praeparavit, et investigavit. 28. Et dixit homini: Ecce timor Domini, ipsa est sapi-

entia: et recedere a malo, intelligentia. — *Job* xxviii.

Uprightness.

14. Justitia indutus sum: et vestivi me, sicut vestimento et diademate, judicio meo. — *Job* xxix.

Wisdom comes from God.

7. Sperabam enim quod aetas prolixior loqueretur, et annorum multitudo doceret sapientiam. 8. Sed, ut video, Spiritus est in hominibus, et inspiratio Omnipotentis dat intelligentiam. 9. Non sunt longaevi sapientes, nec senes intelligunt judicium. — *Job* xxxii.

No Refuge for the Wicked.

22. Non sunt tenebrae, et non est umbra mortis, ut abscondantur ibi qui operantur iniquitatem. 24. Conteret multos, et innumerabiles, et stare faciet alios pro eis. — *Job* xxxiv.

Promise of Prosperity.

11. Si audierint et observaverint, complebunt dies suos in bono, et annos suos in gloria. — *Job* xxxvi.

God is a Refuge.

9. Et factus est Dominus refugium pauperi: adjutor in opportunitatibus, in tribulatione. — *Ps.* ix.

The Enjoyment of Prosperity.

6. Funes ceciderunt mihi in praeclaris: etenim hereditas mea praeclara est mihi. 11. Notas mihi fecisti vias vitae, adimplebis me laetitia cum vultu tuo: delectationes in dextera tua usque in finem. — *Ps.* xvi.

The Pavilion of Darkness.

11. Et posuit tenebras latibulum suum in circuitu ejus tabernaculum ejus: tenebrosa aqua in nubibus aeris. — *Ps.* xviii.

The Power of Command.

9. Quoniam ipse dixit, et facta sunt: ipse mandavit, et creata sunt. — *Ps.* xxxiii.

Prayer for Mercy.

22. Fiat misericordia tua, Domine, super nos: quemadmodum speravimus in te. — *Ps.* xxxiii.

God's Angel Near.

7. Immittet angelus Domini, in circuitu timentium eum: et eripiet eos. 8. Gustate, et videte quoniam suavis est Dominus: beatus vir, qui sperat in eo. — *Ps.* xxxiv.

Rule of Life.

12. Quis est homo qui vult vitam: diligit dies videre bonos? 13. Prohibe linguam tuam a malo: et labia tua ne loquantur dolum. 14. Diverte a malo, et fac bonum: inquire pacem, et persequere eam. — *Ps.* xxxiv.

The Righteous and the Wicked.

15. Oculi Domini super justos: et aures ejus in preces eorum. 16. Vultus autem Domini super facientes mala: ut perdat de terra

memoriam eorum. 17. Clamaverunt justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. 18. Juxta est Dominus iis, qui tribulato sunt corde: et humiles spiritu salvabit. 19. Multae tribulationes justorum: et de omnibus his liberabit eos Dominus. 20. Castodit Dominus omnia ossa eorum: unum ex his non conteretur. 21. Mors peccatorum pessima: et qui oderunt justum dilinquent. 22. Redimet Dominus animas servorum suorum: et non delinquent omnes qui sperant in eo. — *Ps.* xxxiv.

Trust. Command with Promise.

3. Spera in Domino, et fac bonitatem: et inhabita terram, et pasceris in divitiis ejus. 4. Delectare in Domino: et dabit tibi petitiones cordis tui. 5. Revela Domino viam tuam, et spera in eo: et ipse faciet. 6. Et educet, quasi lumen, justitiam tuam: et judicium tuum tamquam me ridiem. — *Ps.* xxxvii.

Promise to the Meek.

11. Mansueti autem hereditabunt terram, et delectabuntur in multitudine pacis. — *Ps.* xxxvii.

Possessions.

16. Melius est modicum justo, super divitias peccatorum multas. 17. Quoniam brachia peccatorum conterentur: confirmat autem justos Dominus. — *Ps.* xxxvii.

The Path of the Just.

23. Apud Dominum gressus hominis dirigentur: et viam ejus volet. 24. Cum ceciderit, non collidetur: quia Dominus supponit manum suam. 25. Junior fui, etenim senui: et non vidi justum derelictum, nec semen ejus quaerens panem. — *Ps.* xxxvii.

Rule of Life.

27. Declina a malo, et fac bonum: et inhabita in saeculum saeculi. 28. Quia Dominus amat judicium, et non derelinquet sanctos suos: in aeternum conservabuntur. — *Ps.* xxxvii.

The Upright.

37. Custodi innocentiam, et vide aequitatem: quoniam sunt reliquiae homini pacifico. — *Ps.* xxxvii.

Trust and Deliverance.

1. Expectans expectavi Dominum, et intendit mihi. 2. Et exaudivit preces meas: et eduxit me de lacu miseriae, et de luto faecis. Et statuit super petram pedes meos: et direxit gressus meos. 3. Et immisit in os meum canticum novum, carmen Deo nostro. Videbunt multi, et timebunt: et sperabunt in Domino. 4. Beatus vir, cujus est nomen Domini spes ejus. — *Ps.* xl.

Remembrance of the Poor.

1. Beatus qui intelligit super egenum, et pauperem: in die mala liberabit eum Dominus. — *Ps.* xli.

Yearning for God.

1. Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus. — *Ps.* xlii.

Hope in God.

5. Quare tristis es, anima mea? et quare conturbas me? Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei. — *Ps.* xlii.

Trust in Trouble.

7. Abyssus abyssum invocat, in voce cataractarum tuarum. Omnia excelsa tua, et fluctus tui super me transierunt. 8. In die mandavit Dominus misericordiam suam: et nocte canticum ejus. Apud me oratio Deo vitae meae. — *Ps.* xlii.

The Sacrifice of Contrition.

17. Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum, Deus, non despicies. — *Ps.* li.

Smooth Words.

21. Divisi sunt ab ira vultus ejus: et appropinquavit cor illius. Molliti sunt sermones ejus super oleum: et ipsi sunt jacula. — *Ps.* lv.

Trust in God.

1. In te, Domine, speravi, non confundar in aeternum. — *Ps.* lxxi.

Dwelling with God.

4. Beati, qui habitant in domo tua, Domine: in saecula saeculorum laudabunt te. 10. Quia melior est dies una in atriis tuis, super millia. Elegi abjectus esse in domo Dei mei: magis quam habitare in tabernaculis peccatorum. 11. Quia misericordiam, et veritatem diligit Deus: gratiam, et gloriam dabit Dominus. — *Ps.* lxxxiv.

No Blessing withheld.

12. Non privabit bonis eos, qui ambulant in innocentia: Domine virtutum, beatus homo, qui sperat in te. — *Ps.* lxxxiv.

Justice and Judgment.

14. Justitia et judicium praeparatio sedis tuae. Misericordia et veritas praecedent faciem tuam. — *Ps.* lxxxix.

The Flight of Time.

4. Quoniam mille anni ante oculos tuos, tamquam dies hesterna, quae praeteriit, et custodia in nocte. — *Ps.* xc.

Light and Gladness.

11. Lux orta est justo, et rectis corde laetitia. — *Ps.* xcvii.

Mercy. Forgiveness. Pity.

11. Quoniam secundum altitudinem coeli a terra: corroboravit misericordiam suam super timentes se. 12. Quantum distat Ortus ab Occidente: longe fecit a nobis iniquitates nostras. 13. Quomodo miseretur pater filiorum, misertus est Dominus timentibus se: 14. Quoniam ipse cognovit fig-

mentum nostrum. Recordatus est quoniam pulvis sumus. — *Ps.* ciii.

Man. God's Mercy. God's Kingdom.

15. Homo, sicut foenum dies ejus, tamquam flos agri sic efflorebit. 16. Quoniam spiritus pertransibit in illo, et non subsistet: et non cognoscet amplius locum suum. 17. Misericordia autem Domini ab aeterno, et usque in aeternum super timentes eum. Et justitia illius in filios filiorum, 18. His qui servant testamentum ejus: Et memores sunt mandatorum ipsius, ad faciendum ea. 19. Dominus in coelo paravit sedem suam: et regnum ipsius omnibus dominabitur. — *Ps.* ciii.

Trust in God.

8. Bonum est confidere in Domino, quam confidere in homine: 9. Bonum est sperare in Domino, quam sperare in principibus. — *Ps.* cxviii.

The Corner-stone.

22. Lapidem, quem reprobaverunt aedificantes: hic factus est in caput anguli. — *Ps.* cxviii.

Words to Young Men.

9. In quo corriget adolescentior viam suam? in custodiendo sermones tuos. 10. In toto corde meo exquisivi te: ne repellas me a mandatis tuis. 11. In corde meo abscondi eloquia tua: ut non peccem tibi. 12. Benedictus es, Domine: doce me justificationes tuas. — *Ps.* cxix.

Better than Gold.

72. Bonum mihi lex oris tui, super millia auri, et argenti. — *Ps.* cxix.

The Lamp of Truth.

105. Lucerna pedibus meis verbum tuum, et lumen semitis meis. — *Ps.* cxix.

The Wonders of Truth.

129. Mirabilia testimonia tua: ideo scrutata est ea anima mea. 130. Declaratio sermonum tuorum illuminat: et intellectum dat parvulis. 144. Aequitas testimonia tua in aeternum: intellectum da mihi, et vivam. — *Ps.* cxix.

Peace and Prosperity.

7. Fiat pax in virtute tua: et abundantia in turribus tuis. — *Ps.* cxxii.

Sowing in Tears.

5. Qui seminant in lacrymis, in exultatione metent. 6. Euntes ibant et flebant, mittentes semina sua. Venientes autem venient cum exultatione, portantes manipulos suos. — *Ps.* cxxvi.

God's Presence.

8. Si ascendero in coelum, tu illic es: si descendero in infernum, ades. 9. Si sumpsero pen-

nas meas diluculo, et habitavero in extremis maris: 10. Etenim illuc manus tua deducet me: et tenebit me dextera tua. 11. Et dixi: Forsitan tenebrae conculcabunt me: et nox illuminatio mea in deliciis meis. 12. Quia tenebrae non obscurabuntur a te, et nox sicut dies illuminabitur: sicut tenebrae ejus, ita et lumen ejus. 13. Quia tu possedisti renes meos: suscepisti me de utero matris meae. — *Ps.* cxxxix.

The Beginning of Wisdom.

7. Timor Domini principium sapientiae. Sapientiam, atque doctrinam stulti despiciunt. — *Prov.* i.

Parental Instruction.

8. Audi, fili mi, disciplinam patris tui, et ne dimittas legem matris tuae: 9. Ut addatur gratia capiti tuo, et torques collo tuo. — *Prov.* i.

Yield not to Evil.

10. Fili mi, si te lactaverint peccatores, ne acquiescas eis. — *Prov.* i.

Prosperity of Fools.

32. Aversio parvulorum interficiet eos, et prosperitas stultorum perdet illos. 33. Qui autem me audierit, absque terrore requiescet, et abundantia perfruetur, timore malorum sublato. — *Prov.* i.

Discretion and Understanding.

11. Consilium custodiet te, et prudentia servabit te. — *Prov.* ii.

God's Watchful Eye.

21. Respicit Dominus vias hominis, et omnes gressus ejus considerat. — *Prov.* v.

The Ant and the Sluggard.

6. Vade ad formicam, o piger, et considera vias ejus, et disce sapientiam: 7. Quae cum non habeat ducem, nec praeceptorem, nec principem. 8. Parat in aestate cibum sibi, et congregat in messe quod comedat. — *Prov.* vi.

Obedience to Parents.

20. Conserva, fili mi, praecepta patris tui, et ne dimittas legem matris tuae. 21. Liga ea in corde tuo jugiter, et circumda gutturi tuo. 22. Cum ambulaveris, gradiantur tecum: cum dormieris, custodiant te, et evigilans loquere cum eis. 23. Quia mandatum lucerna est, et lex lux, et via vitae increpatio disciplinae. — *Prov.* vi.

Observe the Commandments.

2. Serva mandata mea, et vives: et legem meam quasi pupillam oculi tui: 3. Liga eam in digitis tuis, scribe illam in tabulis cordis tui. — *Prov.* vii.

The Value of Wisdom.

10. Accipite disciplinam meam, et non pecuniam: doctrinam magis, quam aurum eligite. 11. Melior est enim sapientia cunctis pretiosissimis: et omne desidera-

bile et non potest comparari. 12. Ego sapientia habito in consilio, et eruditis intersum cogitationibus. 13. Timor Domini odit malum: arrogantiam, et superbiam, et viam pravam, et os bilingue detestor. 14. Meum est consilium, et aequitas, mea est prudentia, mea est fortitudo. 15. Per me reges regnant, et legum conditores justa decernunt: 16. Per me principes imperant, et potentes decernunt justitiam. 17. Ego diligentes me diligo: et qui mane vigilant ad me, invenient me. 18. Mecum sunt divitiae, et gloria, opes superbae, et justitia. 19. Melior est enim fructus meus auro, et lapide pretioso, et genimina mea argento electo. — *Prov.* viii.

Rule of Life.

6. Relinquite infantiam, et vivite, et ambulate per vias prudentiae. — *Prov.* ix.

Reproof and Instruction.

8. Noli arguere derisorem, ne oderit te. Argue sapientem, et diliget te. 9. Da sapienti occasionem, et addetur et sapientia. Doce justum, et festinabit accipere. — *Prov.* ix.

The Beginning of Wisdom.

10. Principium sapientiae timor Domini: et scientia sanctorum, prudentia. 11. Per me enim multiplicabuntur dies tui, et addentur tibi anni vitae. — *Prov.* ix.

Integrity.

3. Simplicitas justorum diriget eos: et supplantatio perversorum vastabit illos. — *Prov.* xi.

Riches and Righteousness.

4. Non proderunt divitiae in die ultionis: justitia autem liberabit a morte. 5. Justitia simplicis diriget viam ejus: et in impietate sua corruet impius. 6. Justitia rectorum liberabit eos: e in insidiis suis capientur iniqui. — *Prov.* xi.

Righteous Government.

10. In bonis justorum exultabit civitas: et in perditione impiorum erit laudatio. — *Prov.* xi.

Good Counsel.

14. Ubi non est gubernator, populus corruet: salus autem, ubi multa consilia. — *Prov.* xi.

Liberality.

24. Alii dividunt propria, et ditiores fiunt: alii rapiunt non sua, et semper in egestate sunt. 25. Anima, quae benedicit, impinguabitur: et qui inebriat, ipse quoque inebriabitur. — *Prov.* xi.

Seeking Good.

27. Bene consurgit diluculo qui quaerit bona: qui autem investigator malorum est, opprimetur ab eis. — *Prov.* xi.

Trust in Riches.

28. Qui confidit in divitiis suis, corruet: justi autem quasi virens

folium germinabunt. 29. Qui conturbat domum suam, possidebit ventos: et qui stultus est, serviet sapienti. — *Prov.* xi.

Fruit of Righteousness.

30. Fructus justi lignum vitae: et qui suscipit animas, sapiens est. — *Prov.* xi.

Wisdom and Truth.

18. Est qui promittit, et quasi gladio pungitur conscientiae: lingua autem sapientium sanitas est. 19. Labium veritatis firmum erit in perpetuum: qui autem testis est repentinus, concinnat linguam mendacii. — *Prov.* xii.

Poverty and Riches.

7. Est quasi dives cum nihil habeat: et est quasi pauper, cum in multis divitiis sit. — *Prov.* xiii.

Law. Wisdom.

14. Lex sapientis fons vitae, ut declinet a ruina mortis. — *Prov.* xiii.

Wise Companionship.

20. Qui cum sapientibus graditur, sapiens erit: amicus stultorum similis efficietur. — *Prov.* xiii.

Reproof. Punishment.

24. Qui parcit virgae, odit filium suum: qui autem diligit illum, instanter erudit. — *Prov.* xiii.

The Right Way.

12. Est via, quae videtur homini justa: novissima autem ejus deducunt ad mortem. — *Prov.* xiv.

Righteousness. Nations.

34. Justitia elevat gentem: miseros autem facit populos peccatum. — *Prov.* xiv.

Soft Answers.

1. Responsio mollis frangit iram: sermo durus suscitat furorem. — *Prov.* xv.

Words of Wisdom.

2. Lingua sapientium ornat scientiam: os fatuorum ebullit stultitiam. — *Prov.* xv.

The Eyes of the Lord.

3. In omni loco oculi Domini contemplantur bonos et malos. — *Prov.* xv.

A Merry Heart.

15. Omnes dies pauperis, mali: secura mens quasi juge convivium. — *Prov.* xv.

Possessions. Fear of God.

16. Melius est parum cum timore Domini, quam thesauri magni et insatiabiles. — *Prov.* xv.

Love.

17. Melius est vocari ad olera cum charitate: quam ad vitulum saginatum cum odio. — *Prov.* xv.

Sloth. Righteousness.

18. Vir iracundus provocat rixas: qui patiens est, mitigat suscitatas. — *Prov.* xv.

Wisdom. Honor. Humility.

33. Timor Domini, disciplina sapientiae: et gloriam praecedit humilitas. — *Prov.* xv.

Uprightness. Peace.

7. Cum placuerint Domino viae hominis, inimicos quoque ejus convertet ad pacem. — *Prov.* xvi.

Revenue. Righteousness.

8. Melius est parum cum justitia, quam multi fructus cum iniquitate. — *Prov.* xvi.

Pride and Haughtiness.

18. Contritionem praecedit superbia: et ante ruinam exaltatur spiritus. — *Prov.* xvi.

A Good Name.

1. Melius est nomen bonum, quam divitiae multae: super argentum et aurum, gratia bona. — *Prov.* xxii.

The Rich and Poor.

2. Dives, et pauper obviaverunt sibi: utriusque operator est Dominus. — *Prov.* xxii.

Prudence. Foresight.

3. Callidus vidit malum, et abscondit se: innocens pertransiit, et afflictus est damno. — *Prov.* xxii.

Education of Children.

6. Proverbium est: Adolescens juxta viam suam, etiam cum senuerit, non recedet ab ea. — *Prov.* xxii.

God Conceals. Man Discovers.

2. Gloria Dei est celare verbum, et gloria regum investigare sermonem. — *Prov.* xxv.

Refining Fire.

4. Aufer rubiginem de argento, et egredietur vas purissimum. — *Prov.* xxv.

Words Fitly Spoken.

11. Mala aurea in lectis argenteis, qui loquitur verbum in tempore suo. — *Prov.* xxv.

Heaping Coals of Fire.

21. Si esurierit inimicus tuus, ciba illum: si sitierit, da ei aquam bibere: 22. Prunas enim congregabis super caput ejus, et Dominus reddet tibi. — *Prov.* xxv.

Self-conceit.

12. Vidisti hominem sapientem sibi videri? magis illo spem habebit insipiens. — *Prov.* xxvi.

Self-praise.

2. Laudet te alienus, et non os tuum: extraneus, et non labia tua. — *Prov.* xxvii.

Frankness.

5. Melior est manifesta correptio, quam amor absconditus.

6. Meliora sunt vulnera diligentis, quam fraudulenta oscula odientis. — *Prov.* xxvii.

Prudence. Foresight.

12. Astutus videns malum, absconditus est: parvuli transeuntes sustinuerunt dispendia. — *Prov.* xxvii.

The Courage of Uprightness.

1. Fugit impius, nemine persequente: justus autem quasi leo confidens, absque terrore erit. — *Prov.* xxviii.

God is a Shield.

5. Omnis sermo Dei ignitus, clypeus est sperantibus in se. — *Prov.* xxx.

Work with Earnestness.

10. Quodcumque facere potest manus tua, instanter operare: quia nec opus, nec ratio, nec sapientia, nec scientia erunt apud inferos, quo tu properas. — *Eccl.* ix.

How the Little City was Saved.

14. Civitas parva, et pauci in ea viri: venit contra eam rex magnus, et vallavit eam, extruxitque munitiones per gyrum, et perfecta est obsidio. 15. Inventusque est in ea vir pauper et sapiens, et liberavit urbem per sapientiam suam, et nullus deinceps recordatus est hominis illius pauperis.

16. Et dicebam ego, meliorem esse sapientiam fortitudine: quomodo ergo sapientia pauperis contempta est, et verba ejus non sunt audita? 17. Verba sapientium audiuntur in silentio plus quam clamor principis inter stultos. 18. Melior est sapientia, quam arma bellica: et qui in uno peccaverit, multa bona perdet. — *Eccl.* ix.

Bread Cast on the Waters.

1. Mitte panem tuum super transeuntes aquas: quia post tempora multa invenies illum. — *Eccl.* xi.

Waiting for Signs.

4. Qui observat ventum, non seminat: et qui considerat nubes, numquam metet. — *Eccl.* xi.

Rule of Life.

17. Discite benefacere: quaerite judicium, subvenite oppresso, judicate pupillo, defendite viduam. — *Isa.* i.

Pardon for Sin.

18. Et venite, et arguite me, dicit Dominus: si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur: et si fuerint rubra quasi vermiculus, velut lana alba erunt. — *Isa.* i.

Renewal of Strength.

31. Qui autem sperant in Domino, mutabunt fortitudinem, assument pennas sicut aquilae, current

et non laborabunt, ambulabunt et non deficient. — *Isa.* xl.

Promise of Help.

10. Ne timeas, quia ego tecum sum: ne declines, quia ego Deus tuus: confortavi te, et auxiliatus sum tibi, et suscepit te dextera justi mei. — *Isa.* xli.

Beatitudes.

1. Videns autem Jesus turbas, ascendit in montem, et cum sedisset, accesserunt ad eum discipuli ejus: 2. Et aperiens os suum docebat eos, dicens: 3. Beati pauperes spiritu: quoniam ipsorum est regnum coelorum. 4. Beati mites: quoniam ipsi possidebunt terram. 5. Beati, qui lugent: quoniam ipsi consolabuntur. 6. Beati, qui esuriunt et sitiunt justitiam: quoniam ipsi saturabuntur. 7. Beati misericordes: quoniam ipsi misericordiam consequentur. 8. Beati mundo corde: quoniam ipsi Deum videbunt. 9. Beati pacifici: quoniam filii Dei vocabuntur. 10. Beati, qui persecutionem patiuntur propter justitiam: quoniam ipsorum est regnum coelorum:

11. Beati estis cum maledixerint vobis, et persecuti vos fuerint, et dixerint omne malum adversum vos mentientes, propter me: 12. Gaudete, et exultate, quoniam merces vestra copiosa est in coelis: sic enim persecuti sunt prophetas, qui fuerunt ante vos. — *Matt.* v.

A Shining Light.

16. Sic luceat lux vestra coram hominibus: ut videant opera vestra bona, et glorificent patrem vestrum, qui in coelis est. — *Matt.* v.

Love Your Enemies.

44. Ego autem dico vobis: Diligite inimicos vestros, benefacite his, qui oderunt vos, et orate pro persequentibus, et calumniantibus vos: 45. Ut sitis filii patris vestri, qui in coelis est: qui solem suum oriri facit super bonos et malos: et pluit super justos et injustos. — *Matt.* v.

The Lord's Prayer.

9. Pater noster, qui es in coelis: sanctificetur nomen tuum. 10. Adveniat regnum tuum. Fiat voluntas tua, sicut in coelo, et in terra. 11. Panem nostrum supersubstantialem da nobis hodie. 12. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. 13. Et ne nos inducas in tentationem. Sed libera nos a malo. Quoniam tuum est regnum et potentia et gloria in saecula. Amen. — *Matt.* vi.

Laying up Treasures.

19. Nolite thesaurizare vobis thesauros in terra: ubi aerugo, et tinea demolitur: et ubi fures effodiunt, et furantur. 20. Thesaurizate autem vobis thesauros in coelo: ubi neque aerugo, neque tinea demolitur, et ubi fures non effodiunt,

nec furantur. 21. Ubi enim est thesaurus tuus, ibi est et cor tuum. — *Matt.* vi.

Two Masters.

24. Nemo potest duobus dominis servire: aut enim unum odio habebit, et alterum diliget: aut unum sustinebit, et alterum contemnet. Non potestis Deo servire, et mammonae. — *Matt.* vi.

Consider the Lilies.

28. Et de vestimento quid soliciti estis? Considerate lilia agri quomodo crescunt: non laborant, neque nent. 29. Dico autem vobis, quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis. 30. Si autem foenum agri, quod hodie est, et cras in clibanum mittitur, Deus sic vestit: quanto magis vos modicae fidei? — *Matt.* vi.

Seek First the Kingdom.

33. Quaerite ergo primum regnum Dei, et justitiam ejus: et haec omnia adjicientur vobis. 34. Nolite ergo soliciti esse in crasti num. Crastinus enim dies solicitus erit sibi ipsi. Sufficit diei malitia sua. — *Matt.* vi.

Ask. Seek. Knock.

7. Petite, et dabitur vobis: quaerite, et invenietis: pulsate, et aperietur vobis. 8. Omnis enim, qui petit, accipit: et qui quaerit, invenit: et pulsanti aperietur. — *Matt.* vii.

The Golden Rule.

12. Omnia ergo quaecumque vultis ut faciant vobis homines, et vos facite illis. Haec est enim lex, et prophetae. — *Matt.* vii.

The Strait Gate.

13. Intrate per angustam portam: quia lata porta, et spatiosa via est, quae ducit ad perditionem, et multi sunt qui intrant per eam. — *Matt.* vii.

Known by Their Fruits.

20. Igitur ex fructibus eorum cognoscetis eos. — *Matt.* vii.

The Two Foundations.

24. Omnis ergo, qui audit verba mea haec, et facit ea, assimilabitur viro sapienti, qui aedificavit domum suam supra petram, 25. Et descendit pluvia, et venerunt flumina, et flaverunt venti, et irruerunt in domum illam, et non cecidit: fundata enim erat super petram. 26. Et omnis, qui audit verba mea haec, et non facit ea, similis erit viro stulto, qui aedificavit domum suam super arenam: 27. Et descendit pluvia, et venerunt flumina, et flaverunt venti, et irruerunt in domum illam, et cecidit, et fuit ruina illius magna. — *Matt.* vii.

Wisdom and Meekness.

16. Ecce ego mitto vos sicut oves in medio luporum. Estote

ergo prudentes sicut serpentes, et simplices sicut columbae. — *Matt.* x.

Hatred. Promised Reward.

22. Et eritis odio omnibus propter nomen meum: qui autem perseveraverit usque in finem, hic salvus erit. — *Matt.* x.

Reward for Compassion.

42. Et quicumque potum dederit uni ex minimis istis calicem aquae frigidae tantum in nomine discipuli: amen dico vobis, non perdet mercedem suam. — *Matt.* x.

Rest for the Weary.

28. Venite ad me omnes, qui laboratis, et onerati estis, et ego reficiam vos. 29. Tollite jugum meum super vos, et discite a me, quia mitis sum, et humilis corde: et invenietis requiem animabus vestris. 30. Jugum enim meum suave est, et onus meum leve. — *Matt.* xi.

Parable of the Sower.

1. In illo die exiens Jesus de domo, sedebat secus mare. 2. Et congregatae sunt ad eum turbae multae, ita ut in naviculam ascendens sederet; et omnis turba stabat in littore. 3. Et locutus est eis multa in parabolis, dicens: Ecce exiit qui seminat, seminare. 4. Et dum seminat, quaedam ceciderunt secus viam, et venerunt volucres coeli, et comederunt ea. 5. Alia autem ceciderunt in petrosa, ubi non habebant terram multam: et continuo exorta sunt, quia non habebant altitudinem terrae. 6. Sole autem orto aestuaverunt: et quia non habebant radicem, aruerunt. 7. Alia autem ceciderunt in spinas: et creverunt spinae, et suffocaverunt ea. 8. Alia autem ceciderunt in terram bonam: et dabant fructum aliud centesimum, aliud sexagesimum, aliud trigesimum. — *Matt.* xiii.

Parable of the Tares.

24. Aliam parabolam proposuit illis, dicens: Simile factum est regnum coelorum homini, qui seminavit bonum semen in agro suo. 25. Cum autem dormirent homines, venit inimicus ejus, et superseminavit zizania in medio tritici, et abiit. 26. Cum autem crevisset herba, et fructum fecisset, tunc apparuerunt et zizania. 27. Accedentes autem servi patrisfamilias, dixerunt ei: Domine, nonne bonum semen seminasti in agro tuo? Unde ergo habet zizania? 28. Et ait illis: Inimicus homo hoc fecit: Servi autem dixerunt ei, Vis, imus, et colligimus ea? 29. Et ait: Non: ne forte colligentes zizania, eradicetis simul cum eis et triticum. 30. Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: Colligite primum zizania, et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum. — *Matt.* xiv.

Gain and Loss.

26. Quid enim prodest homini si mundum universum lucretur, animae vero suae detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua? — *Matt.* xvi.

Parable of the Laborers.

1. Simile est regnum coelorum homini patrifamilias, qui exiit primo mane conducere operarios in vineam suam. 2. Conventione autem facta cum operariis ex denario diurno misit eos in vineam suam. 3. Et egressus circa horam tertiam, vidit alios stantes in foro otiosos, 4. Et dixit illis: Ite et vos in vineam meam, et quod justum fuerit dabo vobis. 5. Illi autem abierunt. Iterum autem exiit circa sextam et nonam horam; et fecit similiter. 6. Circa undecimam vero exiit, et invenit alios stantes, et dicit illis: Quid hic statis tota die otiosi? 7. Dicunt ei: Quia nemo nos conduxit. Dicit illis: Ite et vos in vineam meam. 8. Cum sero autem factum esset, dicit dominus vineae procuratori suo: Voca operarios, et redde illis mercedem incipiens a novissimis usque ad primos. 9. Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios. 10. Venientes autem et primi, arbitrati sunt quod plus essent accepturi: acceperunt autem et ipsi singulos denarios. 11. Et accipientes murmurabant adversus patremfamilias, 12. Dicentes: Hi novissimi una hora fecerunt, et pares illos nobis fecisti, qui portavimus pondus diei, et aestus. 13. At ille respondens uni eorum, dixit: Amice non facio tibi injuriam: nonne ex denario convenisti mecum? 14. Tolle quod tuum est, et vade: volo autem et huic novissimo dare sicut et tibi. 15. Aut non licet mihi quod volo facere? an oculus tuus nequam est, quia ego bonus sum? 16. Sic erunt novissimi primi, et primi novissimi: multi enim sunt vocati, pauci vero electi. — *Matt.* xx.

Parable of the Husbandman.

33. Aliam parabolam audite: Homo erat paterfamilias, qui plantavit vineam, et sepem circumdedit ei, et fodit in ea torcular, et aedificavit turrim, et locavit eam agricolis, et peregre profectus est. 34. Cum autem tempus fructuum appropinquasset, misit servos suos ad agricolas, ut acciperent fructus ejus. 35. Et agricolae, apprehensis servis ejus, alium ceciderunt, alium occiderunt, alium vero lapidaverunt. 36. Iterum misit alios servos plures prioribus, et fecerunt illis similiter. 37. Novissime autem misit ad eos filium suum, dicens: Verebuntur filium meum. 38. Agricolae autem videntes filium, dixerunt intra se: Hic est heres, venite, occidamus eum, et habebimus hereditatem ejus. 39. Et

apprehensum eum ejecerunt extra vineam, et occiderunt. 40. Cum ergo venerit dominus vineae, quid faciet agricolis illis? 41. Aiunt illi: Malos male perdet: et vineam suam locabit aliis agricolis, qui reddant ei fructum temporibus suis. 42. Dicit illis Jesus: Numquam legistis in Scripturis: Lapidem, quem reprobaverunt aedificantes, hic factus est in caput anguli? A Domino factum est istud, et est mirabile in oculis nostris. — *Matt.* xxi.

Parable of the King's Feast.

1. Et respondens Jesus, dixit iterum in parabolis eis, dicens: 2. Simile factum est regnum coelorum homini regi, qui fecit nuptias filio suo. 3. Et misit servos suos vocare invitatos ad nuptias, et nolebant venire. 4. Iterum misit alios servos, dicens: Dicite invitatis: Ecce prandium meum paravi, tauri mei et altilia occisa sunt, et omnia parata: venite ad nuptias. 5. Illi autem neglexerunt: et abierunt, alius in villam suam, alius vero ad negotiationem suam: 6. Reliqui vero tenuerunt servos ejus, et contumeliis affectos occiderunt. 7. Rex autem cum audisset, iratus est: et missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succendit. 8. Tunc ait servis suis: Nuptiae quidem paratae sunt, sed qui invitati erant, non fuerunt digni. 9. Ite ergo ad exitus viarum, et quoscumque inveneritis, vocate ad nuptias. 10. Et egressi servi ejus in vias, congregaverunt omnes, quos invenerunt, malos et bonos: et impletae sunt nuptiae discumbentium. — *Matt.* xxii.

The Great Commandment.

36. Magister, quod est mandatum magnum in Lege? 37. Ait illi Jesus: Diliges Dominum Deum tuum ex toto corde tuo, et in tota anima tua, et in tota mente tua. 38. Hoc est maximum et primum mandatum. 39. Secundum autem simile est huic: Diliges proximum tuum, sicut teipsum. 40. In his duobus mandatis universa lex pendet, et prophetae. — *Matt.* xxii.

Lamentation for Jerusalem.

37. Jerusalem, Jerusalem, quae occidis prophetas, et lapidas eos, qui ad te missi sunt, quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, et noluisti? — *Matt.* xxiii.

The Reward for Endurance.

13. Qui autem perseveraverit usque in finem, hic salvus erit. — *Matt.* xxiv.

Be always Ready.

42. Vigilate ergo, quia nescitis qua hora Dominus vester venturus sit. 43. Illud autem scitote, quoniam si sciret paterfamilias qua

hora fur venturus esset, vigilaret utique, et non sineret perfodi domum suam. 44. Ideo et vos estote parati: quia qua nescitis hora Filius hominis venturus est. 45. Quis, putas, est fidelis servus, et prudens, quem constituit dominus suus super familiam suam, ut det illis cibum in tempore? 46. Beatus ille servus, quem cum venerit dominus ejus, invenerit sic facientem. 47. Amen dico vobis, quoniam super omnia bona sua constituet eum. — *Matt.* xxiv.

Parable of the Virgins.

1. Tunc simile erit regnum coelorum decem virginibus: quae accipientes lampades suas exierunt obviam sponso et sponsae. 2. Quinque autem ex eis erant fatuae, et quinque prudentes: 3. Sed quinque fatuae, acceptis lampadibus, non sumpserunt oleum secum: 4. Prudentes vero acceperunt oleum in vasis suis cum lampadibus. 5. Moram autem faciente sponso, dormitaverunt omnes et dormierunt. 6. Media autem nocte clamor factus est: Ecce sponsus venit, exite obviam ei. 7. Tunc surrexerunt omnes virgines illae, et ornaverunt lampades suas. 8. Fatuae autem sapientibus dixerunt: Date nobis de oleo vestro: quia lampades nostrae extinguuntur. 9. Responderunt prudentes, dicentes: Ne forte non sufficiat nobis et vobis, ite potius ad vendentes, et emite vobis. 10. Dum autem irent emere, venit sponsus: et quae paratae erant, intraverunt cum eo ad nuptias, et clausa est janua. 11. Novissime vero veniunt et reliquae virgines, dicentes: Domine, Domine, aperi nobis. 12. At ille respondens ait: Amen dico vobis, nescio vos. 13. Vigilate itaque, quia nescitis diem neque horam. — *Matt.* xxv.

Parable of the Talents.

14. Sicut enim homo peregre proficiscens, vocavit servos suos, et tradidit illis bona sua. 15. Et uni dedit quinque talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim. 16. Abiit autem qui quinque talenta acceperat, et operatus est in eis, et lucratus est alia quinque. 17. Similiter et qui duo acceperat, lucratus est alia duo. 18. Qui autem unum acceperat, abiens fodit in terram, et abscondit pecuniam domini sui. 19. Post multum vero temporis venit dominus servorum illorum, et posuit rationem cum eis. 20. Et accedens qui quinque talenta acceperat, obtulit alia quinque talenta, dicens: Domine, quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum. 21. Ait illi dominus ejus: Euge, serve bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam, intra in gaudium domini tui. 22. Accessit autem et qui duo talenta acceperat, et

ait: Domine, duo talenta tradidisti mihi, ecce alia duo lucratus sum. 23. Ait illi dominus ejus: Euge, serve bone, et fidelis, quia super pauca fuisti fidelis, super multa te constituam, intra in gaudium domini tui. 24. Accedens autem et qui unum talentum acceperat, ait: Domine, scio quia homo durus es, metis ubi non seminasti, et congregas ubi non sparsisti: 25. Et timens abii, et abscondi talentum tuum in terra: ecce habes quod tuum est. 26. Respondens autem dominus ejus dixit ei: Serve male et piger, sciebas quia meto ubi non semino, et congrego ubi non sparsi: 27. Oportuit ergo te committere pecuniam meam numulariis, et veniens ego recepissem utique quod meum est cum usura. 28. Tollite itaque ab eo talentum, et date ei, qui habet decem talenta. 29. Omni enim habenti dabitur, et abundabit: ei autem, qui non habet, et quod videtur habere, auferetur ab eo. 30. Et inutilem servum ejicite in tenebras exteriores: illic erit fletus, et stridor dentium. — *Matt.* xxv.

The Gospel Commission.

19. Euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, et Filii, et Spiritus sancti: 20. Docentes eos servare omnia quae cumque mandavi vobis: et ecce ego vobiscum sum omnibus diebus, usque ad consummationem saeculi. — *Matt.* xxviii.

Rule of Life.

35. Verum tamen diligite inimicos vestros: benefacite, et mutuum date, nihil inde sperantes: et erit merces vestra multa, et eritis filii Altissimi, quia ipse benignus est super ingratos et malos. 36. Estote ergo misericordes, sicut et Pater vester misericors est. 37. Nolite judicare, et non judicabimini: nolite condemnare, et non condemnabimini. Dimittite, et dimittemini. 38. Date, et dabitur vobis: mensuram bonam, et confertam, et coagitatam, et supereffluentem dabunt in sinum vestrum. Eadem quippe mensura, qua mensi fueritis, remetietur vobis. — *Luke* vi.

Parable of the Shepherd.

3. Et ait ad illos parabolam istam dicens: 4. Quis ex vobis homo, qui habet centum oves, et si perdiderit unam ex illis, nonne dimittit nonagintanovem in deserto, et vadit ab illam, quae perierat, donec inveniat eam? 5. Et cum invenerit eam, imponit in humeros suos gaudens: 6. Et veniens domum convocat amicos, et vicinos, dicens illis: Congratulamini mihi quia inveni ovem meam, quae perierat? 7. Dico vobis quod ita gaudium erit in coelo super uno peccatore poenitentiam agente, quam super nonagintanovem justis, qui non indigent poenitentia. — *Luke* xv.

To save the Lost.

10. Venit enim Filius hominis quaerere et salvum facere quod perierat. — *Luke* xix.

Patience.

19. In patientia vestra possidebitis animas vestras. — *Luke* xxi.

The Beginning.

1. In principio erat verbum, et verbum erat apud Deum, et Deus erat verbum. 2. Hoc erat in principio apud Deum. 3. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est. 4. In ipso vita erat, et vita erat lux hominum: 5. Et lux in tenebris lucet, et tenebrae eam non comprehenderunt. 6. Fuit homo missus a Deo, cui nomen erat Joannes. 7. Hic venit in testimonium, ut testimonium perhiberet et de lumine, ut omnes crederent per illum. 8. Non erat ille lux, sed ut testimonium perhiberet de lumine. 9. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. 10. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. 11. In propria venit, et sui eum non receperunt. 12. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: 13. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. 14. Et verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi unigeniti a patre, plenum gratiae et veritatis. — *John* i.

The First Miracle.

1. Et die tertia nuptiae factae sunt in Cana Galilaeae: et erat mater Jesu ibi. 2. Vocatus est autem et Jesus et discipuli ejus ad nuptias. 3. Et deficiente vino, dicit mater Jesu ad eum: Vinum non habent. 4. Et dicit ei Jesus: Quid mihi et tibi est, mulier? nondum venit hora mea. 5. Dicit mater ejus ministris: Quodcumque dixerit vobis, facite. 6. Erant autem ibi lapideae hydriae sex positae secundum purificationem Judaeorum, capientes singulae metretas binas vel ternas. 7. Dicit eis Jesus: Implete hydrias aqua. Et impleverunt eas usque ad summum. 8. Et dicit eis Jesus: Haurite nunc, et ferte architriclino. Et tulerunt. 9. Ut autem gustavit architriclinus aquam vinum factam, et non sciebat unde esset, ministri autem sciebant, qui hauserant aquam: vocat sponsum architriclinus, 10. Et dicit ei: Omnis homo primum bonum vinum ponit: et cum inebriati fuerint, tunc id, quod deterius est: Tu autem servasti bonum vinum usque adhuc. 11. Hoc fecit initium signorum Jesus in Cana Galilaeae: et manifestavit gloriam suam, et crediderunt in eum discipuli ejus. — *John* ii.

God so loved the World.

16. Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret: ut omnis, qui credit in eum, non pereat, sed habeat vitam aeternam. — *John* iii.

Fountain of Life.

13. Respondit Jesus, et dixit ei. Omnis, qui bibit ex aqua hac, sitiet iterum: qui autem biberit ex aqua, quam ego dabo ei, non sitiet in aeternum: 14. Sed aqua, quam ego dabo ei, fiet in eo fons aquae salientis in vitam aeternam. — *John* iv.

God is a Spirit.

24. Spiritus est Deus: et eos, qui adorant eum, in spiritu et veritate oportet adorare. — *John* iv.

Promise to Believers.

24. Amen, amen, dico vobis, quia qui verbum meum audit, et credit ei, qui misit me, habet vitam aeternam, et in judicium non venit, sed transit a morte in vitam. — *John* v.

Search the Scriptures.

39. Scrutimini Scripturas, quia vos putatis in ipsis vitam aeternam habere: et illae sunt, quae testimonium perhibent de me. — *John* v.

The Work of God.

29. Respondit Jesus, et dixit eis: Hoc est opus Dei, ut creditas in eum quem misit ille. — *John* vi.

Promise of Life.

47. Amen, amen, dico vobis: Qui credit in me, habet vitam aeternam. — *John* vi.

The Living Bread.

48. Ego sum panis vitae. 49. Patres vestri manducaverunt manna in deserto, et mortui sunt. 50. Hic est panis de coelo descendens: ut si quis ex ipso manducaverit, non moriatur. 51. Ego sum panis vivus qui de coelo descendi. Si quis manducaverit ex hoc pane, vivet in aeternum: et panis, quem ego dabo, caro mea est pro mundi vita. — *John* vi.

Light of the World.

12. Iterum ergo locutus est eis Jesus, dicens: Ego sum lux mundi: qui sequitur me, non ambulat in tenebris, sed habebit lumen vitae. — *John* viii.

The Good Shepherd.

1. Amen, amen, dico vobis: qui non intrat per ostium in ovile ovium, sed ascendit aliunde: ille fur est, et latro. 2. Qui autem intrat per ostium, pastor est ovium. 3. Huic ostiarius aperit, et oves vocem ejus audiunt, et proprias oves vocat nominatim, et educit eas. 4. Et cum proprias oves emiserit, ante eas vadit: et oves illum sequuntur, quia sciunt vocem ejus. 5. Alienum autem non sequuntur, sed fugiunt ab eo: quia

non noverunt vocem alienorum. 6. Hoc proverbium dixit eis Jesus. Illi autem non cognoverunt quid loqueretur eis. 7. Dixit ergo eis iterum Jesus: Amen, amen, dico vobis, quia ego sum ostium ovium. 8. Omnes quotquot venerunt, fures sunt, et latrones, et non audierunt eos oves. 9. Ego sum ostium. Per me si quis introierit, salvabitur: et ingredietur, et egredietur, et pascua inveniet. 10. Fur non venit nisi ut furetur, et mactet, et perdat. Ego veni ut vitam habeant, et abundantius habeant. 11. Ego sum pastor bonus. Bonus pastor animam suam dat pro ovibus suis. — *John* x.

Sign of Discipleship.

35. In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem. — *John* xiii.

The True Vine.

1. Ego sum vitis vera: et Pater meus agricola est. 2. Omnem palmitem in me non ferentem fructum, tollet eum: et omnem, qui fert fructum, purgabit eum, ut fructum plus afferat. 3. Jam vos mundi estis propter sermonem, quem locutus sum vobis. 4. Manete in me: et ego in vobis. Sicut palmes non potest ferre fructum a semetipso, nisi manserit in vite: sic nec vos, nisi in me manseritis. 5. Ego sum vitis, vos palmites: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potestis facere. 6. Si quis in me non manserit: mittetur foras sicut palmes, et arescet, et colligent eum, et in ignem mittent, et ardet. 7. Si manseritis in me, et verba mea in vobis manserint: quodcumque volueritis petetis, et fiet vobis. 8. In hoc clarificatus est Pater meus, ut fructum plurimum afferatis, et efficiamini mei discipuli. 9. Sicut dilexit me Pater, et ego dilexi vos. Manete in dilectione mea. 10. Si praecepta mea servaveritis, manebitis in dilectione mea, sicut et ego Patris mei praecepta servavi, et maneo in ejus dilectione. 11. Haec locutus sum vobis, ut gaudium meum in vobis sit, et guadium vestrum impleatur. 12. Hoc est praeceptum meum ut diligatis invicem, sicut dilexi vos. — *John* xv.

Call to Repentance.

19. Poenitemini igitur et convertimini, ut deleantur peccata vestra. — *Acts* iii.

Obedience to God.

29. Obedire oportet Deo magis, quam hominibus. — *Acts* v.

Do You Understand?

30. Putasne intelligis quae legis? — *Acts* viii.

No Respecter of Persons.

34. Aperiens autem Petrus os suum, dixit: In veritate comperi,

quia non est personarum acceptor Deus: 35. Sed in omni gente, qui timet eum, et operatur justitiam, acceptus est illi. — *Acts* x.

The Unknown God.

22. Stans autem Paulus in medio Areopagi, ait: Viri Athenienses, per omnia quasi superstitiosiores vos video. 23. Praeteriens enim, et videns simulachra vestra, inveni et aram, in qua scriptum erat: Ignoto Deo. Quod ergo ignorantes colitis, hoc ego annuncio vobis. 24. Deus, qui fecit mundum, et omnia quae in eo sunt, hic coeli et terrae cum sit Dominus, non in manufactis templis habitat, 25. Nec manibus humanis colitur indigens aliquo, cum ipse det omnibus vitam, et inspirationem, et omnia: 26. Fecitque ex uno omne genus hominum inhabitare super universam faciem terrae, definiens statuta tempora, et terminos habitationis eorum, 27. Quaerere Deum si forte attrectent eum aut inveniant, quamvis non longe sit ab unoquoque nostrum. 28. In ipso enim vivimus, et movemur, et sumus: sicut et quidam vestrorum Poetarum dixerunt: ipsius enim et genus sumus. — *Acts* xvii.

Better to give than to receive.

35. Omnia ostendi vobis, quoniam sic laborantes, oportet suscipere infirmos, ac meminisse verbi Domini Jesu, quoniam ipse dixit: Beatius est magis dare, quam accipere. — *Acts* xx.

Shall live by Faith.

17. Justitia enim Dei in eo revelatur ex fide in fidem: sicut scriptum est: Justus autem ex fide vivit. — *Rom.* i.

The Wages of Sin.

23. Stipendia enim peccati, mors. Gratia autem Dei, vita aeterna, in Christo Jesu Domino nostro. — *Rom.* vi.

Spiritually Minded.

6. Nam prudentia carnis, mors est: prudentia autem spiritus, vita et pax. — *Rom.* viii.

Witness of the Spirit.

16. Ipse enim Spiritus testimonium reddit spiritui nostro quod sumus filii Dei. — *Rom.* viii.

All Things work for Good.

28. Scimus autem quoniam diligentibus Deum omnia cooperantur in bonum, iis, qui secundum propositum vocati sunt sancti. — *Rom.* viii.

God for Us.

31. Quid ergo dicemus ad haec? si Deus pro nobis, quis contra nos? — *Rom.* viii.

The Love of God.

38. Certus sum enim, quia neque mors, neque vita, neque angeli,

neque principatus, neque virtutes, neque instantia, neque futura, neque fortitudo, 39. Neque altitudo, neque profundum, neque creatura alia poterit nos separare a charitate Dei, quae est in Christo Jesu Domino nostro. — *Rom.* viii.

Requirements of the Gospel.

8. Sed quid decit Scriptura? Prope est verbum in ore tuo, et in corde tuo: hoc est verbum fidei, quod praedicamus. 9. Quia si confitearis in ore tuo Dominum Jesum, et in corde tuo credideris, quod Deus illum suscitavit a mortuis, salvus eris. — *Rom.* x.

Divine Wisdom.

33. O altitudo divitiarum sapientiae, et scientiae Dei: quam incomprehensibilia sunt judicia ejus, et investigabiles viae ejus! — *Rom.* xi.

The Armor of Light.

12. Nox praecessit, dies autem appropinquavit. Abjiciamus ergo opera tenebrarum, et induamur arma lucis. — *Rom.* xiii.

The Kingdom of God.

17. Non est enim regnum Dei esca, et potus: sed justitia, et pax, et gaudium in Spiritu sancto. — *Rom.* xiv.

Wisdom, Divine and Human.

25. Quia quod stultum est Dei, sapientius est hominibus: et quod infirmum est Dei, fortius est hominibus. — *I Cor.* i.

Beyond Conception.

9. Sed sicut scriptum est: Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus iis, qui diligunt illum. — *I Cor.* ii.

Foundation Building.

10. Secundum gratiam Dei, quae data est mihi, ut sapiens architectus fundamentum posui: alius autem superaedificat. Unusquisque autem videat quomodo superaedificet. 11. Fundamentum enim aliud nemo potest ponere praeter id, quod positum est, quod est Christus Jesus. 12. Si quis autem superaedificat super fundamentum hoc, aurum, argentum, lapides pretiosos, ligna, foenum, stipulam, 13. Uniuscujusque opus manifestum erit: Dies enim Domini declarabit, quia in igne revelabitur: et uniuscujusque opus quale sit, ignis probabit. 14. Si cujus opus manserit quod superaedificavit, mercedem accipiet. — *I Cor.* iii.

Take Heed.

12. Itaque qui se existimat stare, videat ne cadat. 13. Tentatio vos non apprehendit nisi humana: fidelis autem Deus est, qui non patietur vos tentari supra id, quod potestis, sed faciet etiam cum tentatione proventum, ut possitis sustinere. — *I Cor.* x.

The Law in a Word.

14. Omnis enim lex in uno sermone impletur: Diliges proximum tuum sicut te ipsum. — *Gal.* v.

Fruit of the Spirit.

22. Fructus autem Spiritus est: charitas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, 23. Mansuetudo, fides, modestia, continentia, castitas. Adversus hujusmodi non est lex. — *Gal.* v.

Humility and Good Works.

3. Nam si quis existimat se aliquid esse, cum nihil sit, ipse se seducit. 4. Opus autem suum probet unusquisque, et sic in semetipso tantum gloriam habebit, et non in altero. 5. Unusquisque enim onus suum portabit. 6. Communicet autem is, qui catechizatur verbo, ei qui se catechizat, in omnibus bonis. 7. Nolite errare: Deus non irridetur. 8. Quae enim seminaverit homo, haec et metet. Quoniam qui seminat in carne sua, de carne et metet corruptionem: qui autem seminat in spiritu, de spiritu metet vitam aeternam. — *Gal.* vi.

The Christian Soldier.

10. De cetero fratres, confortamini in Domino, et in potentia virtutis ejus. 11. Induite vos armaturam Dei, ut possitis stare adversus insidias diaboli. 12. Quoniam non est nobis colluctatio adversus carnem et sanguinem: sed adversus principes, et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae, in coelestibus. 13. Propterea accipite armaturam Dei, ut possitis resistere in die malo, et in omnibus perfecti stare. 14. State ergo succincti lumbos vestros in veritate, et induti loricam justitiae, 15. Et calceati pedes in praeparatione Evangelii pacis: 16. In omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere: 17. Et galeam salutis assumite; et gladium Spiritus (quod est verbum Dei): 18. Per omnem orationem et obsecrationem orantes omni tempore in spiritu: et in ipso vigilantes in omni instantia et obsecratione pro omnibus sanctis. — *Eph.* vi.

Think on These Things.

8. De cetero, fratres, quaecumque sunt vera, quaecumque pudica, quaecumque justa, quaecumque sancta, quaecumque amabilia, quaecumque bonae famae, siqua virtus, siqua laus disciplinae, haec cogitate. — *Phil.* iv.

Prove All Things.

21. Omnia autem probate: quod bonum est tenete. — *I Thess.* v.

The End of the Law.

5. Finis autem praecepti est charitas de corde puro, et con-

scientia bona, et fide non ficta. — *I Tim.* i.

A Faithful Saying.

15. Fidelis sermo, et omni acceptione dignus: quod Christus Jesus venit in hunc mundum peccatores salvos facere, quorum primus ego sum. — *I Tim.* i.

Exercise and Godliness.

8. Nam corporalis exercitatio ad modicum utilis est: pietas autem ad omnia utilis est, promissionem habens vitae, quae nunc est, et futurae. — *I Tim.* iv.

A Good Workman.

15. Solicite cura teipsum probabilem exhibere Deo, operarium inconfusibilem, recte tractantem verbum veritatis. — *II Tim.* ii.

Wisdom.

5. Si quis autem vestrum indiget sapientia, postulet a Deo, qui dat omnibus affluenter, et non improperat: et dabitur ei. — *James* i.

Double-mindedness.

8. Vir duplex animo inconstans est in omnibus viis suis. — *James* i.

Temptation. Crown of Life.

12. Beatus vir, qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitae, quam repromisit Deus diligentibus se. — *James* i.

Good Gifts are from Above.

17. Omne datum optimum, et omne donum perfectum desursum est, descendens a Patre luminum, apud quem non est transmutatio, nec vicissitudinis obumbratio. — *James* i.

Rule of Life.

19. Scitis, fratres mei dilectissimi. Sit autem omnis homo velox ad audiendum, tardus autem ad loquendum, et tardus ad iram. — *James* i.

Pure Religion.

27. Religio munda, et immaculata apud Deum et Patrem, haec est: Visitare pupillos et viduas in tribulatione eorum, et immaculatum se custodire ab hoc saeculo. — *James* i.

Wisdom.

17. Quae autem desursum est sapientia, primum quidem pudica est, deinde pacifica, modesta, suadibilis, bonis consentiens, plena misericordia, et fructibus bonis, non judicans, sine simulatione. — *James* iii.

Humility.

10. Humiliamini in conspectu Domini, et exaltabit vos. — *James* iv.

Have a Reason.

15. Dominum autem Christum sanctificate in cordibus vestris, parati semper ad satisfactionem omni poscenti vos rationem de ea, quae in vobis est, spe. — *I Pet.* iii.

The Gospel Epitomized.

23. Et hoc est mandatum ejus: Ut credamus in nomine Filii ejus Jesu Christi: et diligamus alterutrum, sicut dedit mandatum nobis. 24. Et qui servat mandata ejus, in illo manet, et ipse in eo: et in hoc scimus quoniam manet in nobis de Spiritu, quem dedit nobis. — *I John* iii.

He that Overcometh.

5. Qui vicerit, sic vestietur vestimentis albis, et non delebo nomen ejus de Libro vitae, et confitebor nomen ejus coram Patre meo, et coram angelis ejus. — *Rev.* iii.

Guard thy Crown.

11. Ecce venio cito: tene quod habes, ut nemo accipiat coronam tuam. — *Rev.* iii.

Zeal and Repentance.

19. Ego quos amo, arguo, et castigo. Aemulare ergo, et poenitentiam age. — *Rev.* iii.

I Stand and Knock.

20. Ecce sto ad ostium, et pulso: siquis audierit vocem meam et aperuerit mihi januam, intrabo ad illum, et coenabo cum illo, et ipse mecum. — *Rev.* iii.

Reward of Victory.

21. Qui vicerit, dabo ei sedere mecum in throno meo: sicut et ego vici, et sedi cum patre meo in throno ejus. 22. Qui habet aurem, audiat quid Spiritus dicat Ecclesiis. — *Rev.* iii.

Genesis I. Creation.

In principio creavit Deus coelum et terram. 2. Terra autem erat inanis et vacua, et tenebrae erant super faciem abyssi: et Spiritus Dei ferebatur super aquas. 3. Dixitque Deus: Fiat lux. Et facta est lux. 4. Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris. 5. Appellavitque lucem Diem, et tenebras Noctem: factumque est vespere et mane, dies unus. 6. Dixit quoque Deus: Fiat firmamentum in medio aquarum: et dividat aquas ab aquis. 7. Et fecit Deus firmamentum, divisitque aquas, quae erant sub firmamento, ab his quae erant super firmamentum. Et factum est ita. 8. Vocavitque Deus firmamentum, Coelum: et factum est vespere et mane, dies secundus. 9. Dixit vero Deus: Congregentur aquae, quae sub coelo sunt, in locum unum: et appareat arida. Et factum est ita. 10. Et vocavit Deus aridam, Terram, congregationesque aquarum appellavit Maria. Et vidit Deus quod esset bonum. 11. Et ait: Germinet terra herbam virentem et facientem semen, et lignum pomiferum faciens fructum juxta genus suum, cujus semen in semetipso sit super terram. Et factum est ita. 12. Et protulit terra herbam virentem, et facientem semen juxta genus suum,

lignumque faciens fructum, et habens unumquodque sementem secundum speciem suam. Et vidit Deus quod esset bonum. 13. Et factum est vespere et mane, dies tertius. 14. Dixit autem Deus: Fiant luminaria in firmamento coeli, et dividant diem ac noctem, et sint in signa et tempora, et dies et annos: 15. Ut luceant in firmamento coeli, et illuminent terram. Et factum est ita. 16. Fecitque Deus duo luminaria magna: luminare majus, ut praeesset diei: et luminare minus, ut praeesset nocti: et stellas. 17. Et posuit eas in firmamento coeli, ut lucerent super terram. 18. Et praeessent diei ac nocti, et dividerent lucem ac tenebras. Et vidit Deus quod esset bonum. 19. Et factum est vespere et mane, dies quartus. 20. Dixit etiam Deus: Producant aquae reptile animae viventis, et volatile super terram sub firmamento coeli. 21. Creavitque Deus cete grandia, et omnem animam viventem atque motabilem, quam produxerant aquae in species suas, et omne volatile secundum genus suum. Et vidit Deus quod esset bonum. 22. Benedixitque eis, dicens: Crescite, et multiplicamini, et replete aquas maris: avesque multiplicentur super terram. 23. Et factum est vespere et mane, dies quintus. 24. Dixit quoque Deus: Producat terra animam viventem in genere suo, jumenta, et reptilia, et bestias terrae secundum species suas. Factumque est ita. 25. Et fecit Deus bestias terrae juxta species suas, et jumenta, et omne reptile terrae in genere suo. Et vidit Deus quod esset bonum. 26. Et ait: Faciamus Hominem ad imaginem et similitudinem nostram: et praesit piscibus maris, et volatilibus coeli, et bestiis, universaeque terrae, omnique reptili, quod movetur in terra. 27. Et creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit illum: masculum et feminam creavit eos. 28. Benedixitque illis Deus, et ait: Crescite, et multiplicamini, et replete terram, et subjicite eam, et dominamini piscibus maris, et volatilibus coeli, et universis animantibus, quae moventur super terram. 29. Dixitque Deus: Ecce dedi vobis omnem herbam afferentem semen super terram, et universa ligna quae habent in semetipsis sementem generis sui, ut sint vobis in escam: 30. Et cunctis animantibus terrae, omnique volucri coeli, et universis quae moventur in terra, et in quibus est anima vivens, ut habeant ad vescendum. Et factum est ita. 31. Viditque Deus cuncta quae fecerat: et erant valde bona. Et factum est vespere et mane, dies sextus.

Deuteronomy IV.

30. Postquam te invenerint omnia quae praedicta sunt, novissimo

tempore reverteris ad Dominum Deum tuum, et audies vocem ejus. 31. Quia Deus misericors Dominus Deus tuus est: non dimittet te, nec omnino delebit, neque obliviscetur pacti, in quo juravit patribus tuis. 32. Interroga de diebus antiquis, qui fuerunt ante te ex die quo creavit Deus hominem super terram, a summo coelo usque ad summum ejus, si facta est aliquando hujuscemodi res, aut umquam cognitum est, 33. Ut audiret populus vocem Dei loquentis de medio ignis, sicut tu audisti, et vixisti: 34. Si fecit Deus ut ingrederetur, et tolleret sibi gentem de medio nationum, per tentationes, signa, atque portenta, per pugnam, et robustam manum, extentumque brachium, et horribiles visiones juxta omnia, quae fecit pro vobis Dominus Deus vester in Aegypto, videntibus oculis tuis: 35. Ut scires quoniam Dominus ipse est Deus, et non est alius praeter eum. 36. De coelo te fecit audire vocem suam, ut doceret te, et in terra ostendit tibi ignem suum maximum et audisti verba illius de medio ignis. 37. Quia dilexit patres tuos, et elegit semen eorum post eos. Eduxitque te praecedens in virtute sua magna ex Aegypto, 38. Ut deleret nationes maximas et fortiores te in introitu tuo: et introduceret te, daretque tibi terram earum in possessionem, sicut cernis in praesenti die. 39. Scito ergo hodie, et cogitato in corde tuo quod Dominus ipse sit Deus in coelo sursum, et in terra deorsum, et non sit alius. 40. Custodi praecepta ejus atque mandata, quae ego praecipio tibi: ut bene sit tibi, et filiis tuis post te, et permaneas multo tempore super terram, quam Dominus Deus tuus daturus est tibi.

Psalm I.

1. Beatus vir, qui non abiit in consilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentiae non sedit: 2. Sed in lege Domini voluntas ejus, et in lege ejus meditabitur die ac nocte. 3. Et erit tamquam lignum, quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo: Et folium ejus non defluet: et omnia quaecumque faciet, prosperabuntur. 4. Non sic impii, non sic: sed tamquam pulvis, quem projicit ventus a facie terrae. 5. Ideo non resurgent impii in judicio: neque peccatores in concilio justorum. 6. Quoniam novit Dominus viam justorum: et iter impiorum peribit.

Psalm VIII.

1. Domine Dominus noster, quam admirabile est nomen tuum in universa terra! Quoniam elevata est magnificentia tua super coelos. 2. Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum et ulto-

rem. 3. Quoniam videbo coelos tuos, opera digitorum tuorum: lunam et stellas, quae tu fundasti. 4. Quid est homo, quod memor es ejus? aut filius hominis, quoniam visitas eum? 5. Minuisti eum paulominus ab angelis, gloria et honore coronasti eum: 6. Et constituisti eum super opera manuum tuarum. 7. Omnia subjecisti sub pedibus ejus, oves et boves universas: insuper et pecora campi: 8. Volucres coeli, et pisces maris, qui perambulant semitas maris. 9. Domine Dominus noster, quam admirabile est nomen tuum in universa terra!

Psalm XIX.

1. Coeli enarrant gloriam Dei, et opera manuum ejus annunciat firmamentum. 2. Dies diei eructat verbum, et nox nocti indicat scientiam. 3. Non sunt loquelae, neque sermones, quorum non audiantur voces eorum. 4. In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum. 5. In sole posuit tabernaculum suum: et ipse tamquam sponsus procedens de thalamo suo: Exultavit, ut gigas, ad currendam viam. 6. A summo coelo egressio ejus: Et occursus ejus usque ad summum ejus: nec est qui se abscondat a calore ejus. 7. Lex Domini immaculata convertens animas: testimonium Domini fidele, sapientiam praestans parvulis. 8. Justitiae Domini rectae, laetificantes corda: praeceptum Domini lucidum; illuminans oculos. 9. Timor Domini sanctus, permanens in saeculum saeculi: judicia Domini vera, justificata in semetipsa. 10. Desiderabilia super aurum et lapidem pretiosum multum: et dulciora super mel et favum. 11. Etenim servus tuus custodit ea, in custodiendis illis retributio multa. 12. Delicta quis intelligit? ab occultis meis munda me: 13. Et ab alienis parce servo tuo. Si mei non fuerint dominati, tunc immaculatus ero: et emundabor a delicto maximo. 14. Et erunt ut complaceant eloquia oris mei: et meditatio cordis mei in conspectu tuo semper. Domine adjutor meus, et redemptor meus.

Psalm XXIII.

1. Dominus regit me, et nihil mihi deerit: 2. In loco pascuae ibi me collocavit. Super aquam refectionis educavit me: 3. Animam meam convertit. Deduxit me super semitas justitiae, propter nomen suum. 4. Nam, et si ambulavero in medio umbrae mortis, non timebo mala: quoniam tu mecum es. Virga tua, et baculus tuus, ipsa me consolata sunt. 5. Parasti in conspectu meo mensam, adversus eos, qui tribulant me. Impinguasti in oleo caput meum: et calix meus inebrians quam praeclarus est! 6. Et mise-

ricordia tua subsequetur me omnibus diebus vitae meae: Et ut inhabitem in domo Domini, in longitudinem dierum.

Psalm XXVII.

1. Dominus illuminatio mea, et salus mea, quem timebo? Dominus protector vitae meae, a quo trepidabo? 2. Dum appropiant super me nocentes, ut edant carnes meas: Qui tribulant me inimici mei, ipsi infirmati sunt et ceciderunt. 3. Si consistant adversum me castra, non timebit cor meum. Si exsurgat adversum me praelium, in hoc ego sperabo. 4. Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini omnibus diebus vitae meae: Ut videam voluptatem Domini, et visitem templum ejus. 5. Quoniam abscondit me in tabernaculo suo: in die malorum protexit me in abscondito tabernaculi sui. 6. In petra exaltavit me: et nunc exaltavit caput meum super inimicos meos. Circuivi, et immolavi in tabernaculo ejus hostiam vociferationis: cantabo, et psalmum dicam Domino. 7. Exaudi, domine, vocem meam, qua clamavi ad te: miserere mei, et exaudi me. 8. Tibi dixit cor meum, exquisivit te facies mea: faciem tuam, Domine, requiram. 9. Ne avertas faciem tuam a me: ne declines in ira a servo tuo. Adjutor meus esto: ne derelinquas me, neque despicias me, Deus, salutaris meus. 10. Quoniam pater meus, et mater mea dereliquerunt me: Dominus autem assumpsit me. 11. Legem pone mihi, Domine, in via tua: et dirige me in semitam rectam propter inimicos meos. 12. Ne tradideris me in animas tribulantium me: quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi. 13. Credo videre bona Domini in terra viventium. 14. Expecta Dominum, viriliter age: et confortetur cor tuum, et sustine Dominum.

Psalm XLVI.

1. Deus noster refugium, et virtus: adjutor in tribulationibus, quae invenerunt nos nimis. 2. Propterea non timebimus dum turbabitur terra: et transferentur montes in cor maris. 3. Sonuerunt, et turbatae sunt aquae eorum: conturbati sunt montes in fortitudine ejus. 4. Fluminis impetus laetificat civitatem Dei: sanctificavit tabernaculum suum Altissimus. 5. Deus in medio ejus, non commovebitur: adjuvabit eam Deus mane diluculo. 6. Conturbatae sunt gentes, et inclinata sunt regna: dedit vocem suam, mota est terra. 7. Dominus virtutum nobiscum: susceptor noster Deus Jacob. 8. Venite, et videte opera Domini, quae posuit prodigia super terram: 9. Auferens bella usque ad finem terrae. Arcum conteret, et confringet arma: et scuta comburet

igni: 10. Vacate, et videte quoniam ego sum Deus: exaltabor in gentibus, et exaltabor in terra. 11. Dominus virtutum nobiscum: susceptor noster Deus Jacob.

Psalm XCI.

1. Qui habitat in adjutorio Altissimi, in protectione Dei coeli commorabitur. 2. Dicet Domino: Susceptor meus es tu, et refugium meum: Deus meus, sperabo in eum. 3. Quoniam ipse liberavit me de laqueo venantium, et a verbo aspero. 4. Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis. 5. Scuto circumdabit te veritas ejus: non timebis a timore nocturno, 6. A sagitta volante in die, a negotio perambulante in tenebris: ab incursu, et daemonio meridiano. 7. Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit. 8. Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis. 9. Quoniam tu es, Domine, spes mea: Altissimum posuisti refugium tuum. 10. Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo. 11. Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis. 12. In manibus portabunt te: ne forte offendas ad lapidem pedem tuum. 13. Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem. 14. Quoniam in me speravit, liberabo eum: protegam eum quoniam cognovit nomen meum. 15. Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione: eripiam et glorificabo eum. 16. Longitudine dierum replebo eum: et ostendam illi salutare meum.

Psalm CIV.

1. Benedic, anima mea, Domino: Domine, Deus meus, magnificatus es vehementer. Confessionem, et decorem induisti: 2. Amictus lumine sicut vestimento: Extendens coelum sicut pellem: 3. Qui tegis aquis superiora ejus. Qui ponis nubem ascensum tuum: qui ambulas super pennas ventorum. 4. Qui facis angelos tuos, spiritus: et ministros tuos ignem urentem. 5. Qui fundasti terram super stabilitatem suam: non inclinabitur in saeculum saeculi. 6. Abyssus, sicut vestimentum, amictus ejus: super montes stabunt aquae. 7. Ab increpatione tua fugient: a voce tonitrui tui formidabunt. 8. Ascendunt montes: et descendunt campi in locum, quem fundasti eis. 9. Terminum posuisti, quem non transgredientur: neque convertentur operire terram. 10. Qui emittis fontes in convallibus: inter medium montium pertransibunt aquae. 11. Potabunt omnes bestiae agri: expectabunt onagri in siti sua. 12. Super ea volucres coeli habitabunt: de me-

dio petrarum dabunt voces. 13. Rigans montes de superioribus suis: de fructu operum tuorum satiabitur terra. 14. Producens foenum jumentis, et herbam servituti hominum: ut educas panem de terra: 15. Et vinum laetificet cor hominis: Ut exhilaret faciem in oleo: et panis cor hominis confirmet. 16. Saturabuntur ligna campi, et cedri Libani, quas plantavit: 17. Illic passeres nidificabunt. Herodii domus dux est eorum: 18. Montes excelsi cervis: petra refugium herinaciis. 19. Fecit lunam in tempora: sol cognovit occasum suum. 20. Posuisti tenebras, et facta est nox: in ipsa pertransibunt omnes bestiae silvae. 21. Catuli leonum rugientes, ut rapiant, et quaerant a Deo escam sibi. 22. Ortus est sol, et congregati sunt: et in cubilibus suis collocabuntur. 23. Exibit homo ad opus suum: et ad operationem suam usque ad vesperum. 24. Quam magnificata sunt opera tua, Domine! omnia in sapientia fecisti: impleta est terra possessione tua. 25. Hoc mare magnum, et spatiosum manibus: illic reptilia, quorum non est numerus. Animalia pusilla cum magnis: 26. Illic naves pertransibunt: Draco iste, quem formasti ad illudendum ei: 27. Omnia a te expectant ut des illis escam in tempore. 28. Dante te illis, colligent: aperiente te manum tuam, omnia implebuntur bonitate. 29. Avertente autem te faciem, turbabuntur: auferes spiritum eorum, et deficient, et in pulverem suum revertentur. 30. Emittes spiritum tuum, et creabuntur: et renovabis faciem terrae. 31. Sit gloria Domini in saeculum: laetabitur Dominus in operibus suis: 32. Qui respicit terram, et facit eam tremere: qui tangit montes, et fumigant. 33. Cantabo Domino in vita mea: psallam Deo meo quamdiu sum. 34. Jucundum sit ei eloquium meum: ego vero delectabor in Domino. 35. Deficiant peccatores a terra, et iniqui ita ut non sint: benedic, anima mea, Domino.

Proverbs III.

1. Fili mi, ne obliviscaris legis meae, et praeceptá mea cor tuum custodiat. 2. Longitudinem enim dierum, et annos vitae, et pacem apponent tibi. 3. Misericordia, et veritas te non deserant, circumda eas gutturi tuo, et describe in tabulis cordis tui: 4. Et invenies gratiam, et disciplinam bonam coram Deo et hominibus. 5. Habe fiduciam in Domino ex toto corde tuo, et ne innitaris prudentiae tuae. 6. In omnibus viis tuis cogita illum, et ipse diriget gressus tuos. 7. Ne sis sapiens apud temetipsum: time Deum, et recede a malo: 8. Sanitas quippe erit umbilico tuo, et irrigatio ossium tuorum. 9. Honora Dominum de tua substantia, et de primitiis omnium frugum tuarum da ei: 10. Et implebun-

tur horrea tua saturitate, et vino torcularia tua redundabunt. 11. Disciplinam Domini, fili mi, ne abjicias: nec deficias cum ab eo corriperis: 12. Quem enim diligit Dominus, corripit: et quasi pater in filio complacet sibi. 13. Beatus homo, qui invenit sapientiam, et qui affluit prudentia: 14. Melior est acquisitio ejus negotiatione argenti, et auri primi et purissimi, fructus ejus: 15. Pretiosior est cunctis opibus: et omnia, quae desiderantur, huic non valent comparari. 16. Longitudo dierum in dextera ejus, et in sinistra illius divitiae, et gloria. 17. Viae ejus viae pulchrae, et omnes semitae illius pacificae. 18. Lignum vitae est his, qui apprehenderint eam: et qui tenuerit eam, beatus. 19. Dominus sapientia fundavit terram, stabilivit coelos prudentia. 20. Sapientia illius eruperunt abyssi, et nubes rore concrescunt. 21. Fili mi, ne effluant haec ab oculis tuis: Custodi legem atque consilium: 22. Et erit vita animae tuae, et gratia faucibus tuis. 23. Tunc ambulabis fiducialiter in via tua, et pes tuus non impinget: 24. Si dormieris, non timebis: quiesces, et suavis erit somnus tuus. 25. Ne paveas repentino terrore, et irruentes tibi potentias impiorum. 26. Dominus enim erit in latere tuo, et custodiet pedem tuum ne capiaris. 27. Noli prohibere benefacere eum, qui potest: si vales, et ipse benefac: 28. Ne dicas amico tuo: Vade, et revertere: cras dabo tibi: cum statim possis dare. 29. Ne moliaris amico tuo malum, cum ille in te habeat fiduciam. 30. Ne contendas adversus hominem frustra, cum ipse tibi nihil mali fecerit. 31. Ne aemuleris hominem injustum, nec imiteris vias ejus: 32. Quia abominatio Domini est omnis illusor et cum simplicibus sermocinatio ejus. 33. Egestas a Domino in domo impii: habitacula autem justorum benedicentur. 34. Ipse deludet illusores, et mansuetis dabit gratiam. 35. Gloriam sapientes possidebunt: stultorum exaltatio, ignominia.

Proverbs IV.

1. Audite, filii, disciplinam patris, et attendite ut sciatis prudentiam. 2. Donum bonum tribuam vobis, legem meam ne derelinquatis. 3. Nam et ego filius fui patris mei, tenellus, et unigenitus coram matre mea: 4. Et docebat me, atque dicebat: Suscipiat verba mea cor tuum, custodi praecepta mea, et vives. 5. Posside sapientiam, posside prudentiam: ne obliviscaris, neque declines a verbis oris mei. 6. Ne dimittas eam, et custodiet te: dilige eam, et conservabit te. 7. Principium sapientiae, posside sapientiam, et in omni possessione tua, acquire prudentiam: 8. Arripe illam, et exaltabit te: glorificaberis ab ea, cum

eam fueris amplexatus. 9. Dabit capiti tuo augmenta gratiarum, et corona inclyta proteget te. 10. Audi, fili mi, et suscipe verba mea, ut multiplicentur tibi anni vitae. 11. Viam sapientiae monstrabo tibi, ducam te per semitas aequitatis: 12. Quas cum ingressus fueris, non arctabuntur gressus tui, et currens non habebis offendiculum. 13. Tene disciplinam, ne dimittas eam: custodi illam, quia ipsa est vita tua. 14. Ne delecteris in semitis impiorum, nec tibi placeat malorum via. 15. Fuge ab ea, nec transeas per illam: declina, et desere eam. 16. Non enim dormiunt nisi malefecerint: et rapitur somnus ab eis nisi supplantaverint. 17. Comedunt panem impietatis, et vinum iniquitatis bibunt. 18. Justorum autem semita, quasi lux splendens, procedit et crescit usque ad perfectam diem. 19. Via impiorum tenebrosa: nesciunt ubi corruant. 20. Fili mi, ausculta sermones meos, et ad eloquia mea inclina aurem tuam. 21. Ne recedant ab oculis tuis, custodi ea in medio cordis tui: 22. Vita enim sunt invenientibus ea, et universae carni sanitas. 23 Omni custodia serva cor tuum, quia ex ipso vita procedit. 24. Remove a te os pravum, et detrahentia labia sint procul a te. 25. Oculi tui recta videant, et palpebrae tuae praecedant gressus tuos. 26. Dirige semitam pedibus tuis, et omnes viae tuae stabilientur. 27. Ne declines ad dexteram, neque ad sinistram: averte pedem tuum a malo. Vias enim, quae a dextris sunt, novit Dominus: perversae vero sunt quae a sinistris sunt. Ipse autem rectos faciet cursus tuos, itinera autem tua in pace producet.

Proverbs X.

1. Filius sapiens laetificat patrem: filius vero stultus moestitia est matris suae. 2. Nil proderunt thesauri impietatis: justitia vero liberabit a morte. 3. Non affliget Dominus fame animam justi, et insidias impiorum subvertet. 4. Egestatem operata est manus remissa: manus autem fortium divitias parat. Qui nititur mendaciis, hic pascit ventos: idem autem ipse sequitur aves volantes. 5. Qui congregat in messe, filius sapiens est: qui autem stertit aestate, filius confusionis. 6. Benedictio Domini super caput justi: os autem impiorum operit iniquitas. 7. Memoria justi cum laudibus: et nomen impiorum putrescet. 8. Sapiens corde praecepta suscipit: stultus caeditur labiis. 9. Qui ambulat simpliciter, ambulat confidenter: qui autem depravat vias suas, manifestus erit. 10. Qui annuit oculo, dabit dolorem: et stultus labiis verberabitur. 11. Vena vitae, os justi: et os impiorum operit iniquitatem. 12. Odium

suscitat rixas: et universa delicta operit charitas. 13. In labiis sapientis invenitur sapientia: et virga in dorso ejus qui indiget corde. 14. Sapientes abscondunt scientiam: os autem stulti confusioni proximum est. 15. Substantia divitis, urbs fortitudinis ejus: pavor pauperum, egestas eorum. 16. Opus justi ad vitam: fructus autem impii ad peccatum. 17. Via vitae, custodienti disciplinam: qui autem increpationes relinquit, errat. 18. Abscondunt odium labia mendacia: qui profert contumeliam, insipiens est. 19. In multiloquio non deerit peccatum: qui autem moderatur labia sua prudentissimus est. 20. Argentum electum, lingua justi: cor autem impiorum pro nihilo. 21. Labia justi erudiunt plurimos: qui autem indocti sunt, in cordis egestate morientur. 22. Benedictio Domini divites facit, nec sociabitur eis afflictio. 23. Quasi per risum stultus operatur scelus: sapientia autem est viro prudentia. 24. Quod timet impius, veniet super eum: desiderium suum justis dabitur. 25. Quasi tempestas transiens non erit impius: justus autem quasi fundamentum sempiternum. 26. Sicut acetum dentibus, et fumus oculis, sic piger his, qui miserunt eum. 27. Timor Domini apponet dies: et anni impiorum breviabuntur. 28. Expectatio justorum laetitia: spes autem impiorum peribit. 29. Fortitudo simplicis via Domini: et pavor his, qui operantur malum. 30. Justus in aeternum non commovebitur: impii autem non habitabunt super terram. 31. Os justi parturiet sapientiam: lingua pravorum peribit. 32. Labia justi considerant placita: et os impiorum perversa.

Ecclesiastes XII.

1. Memento Creatoris tui in diebus juventutis tuae, antequam veniat tempus afflictionis, et appropinquent anni, de quibus dicas: Non mihi placent. 2. Antequam tenebrescat sol, et lumen, et luna, et stellae, et revertantur nubes post pluviam: 3. Quando commovebuntur custodes domus, et nutabunt viri fortissimi, et otiosae erunt molentes in minuto numero, et tenebrescent videntes per foramina: 4. Et claudent ostea in platea, in humilitate vocis molentis, et consurgent ad vocem volucris, et obsurdescent omnes filiae carminis. 5. Excelsa quoque timebunt, et formidabunt in via, florebit amygdalus, impinguabitur locusta, et dissipabitur capparis: quoniam ibit homo in domum aeternitatis suae, et circuibunt in platea plangentes. 6. Antequam rumpatur funiculus argenteus, et recurrat vitta aurea, et conteratur hydria super fontem, et confringatur rota super cisternam, 7. Et revertatur pulvis in terram suam unde erat.

et spiritus redeat ad Deum, qui dedit illum. 8. Vanitas vanitatum, dixit Ecclesiastes, et omnia vanitas. 9. Cumque esset sapientissimus Ecclesiastes, docuit populum, et enarravit quae fecerat: et investigans composuit parabolas multas. 10. Quaesivit verba utilia, et conscripsit sermones rectissimos, ac veritate plenos. 11. Verba sapientium sicut stimuli, et quasi clavi in altum defixi, quae per magistrorum consilium data sunt a pastore uno. 12. His amplius, fili mi, ne requiras. Faciendi plures libros nullus est finis: frequensque meditatio, carnis afflictio est. 13. Finem loquendi pariter omnes audiamus. Deum time, et mandata ejus observa: hoc est enim omnis homo: 14. Et cuncta, quae fiunt, adducet Deus in judicium pro omni errato, sive bonum, sive malum illud sit.

Isaiah XXXV.

1. Laetabitur deserta et invia, et exultabit solitudo, et florebit quasi lilium. 2. Germinans germinabit, et exultabit laetabunda et laudans: gloria Libani data est ei: decor Carmeli, et Saron, ipsi videbunt gloriam Domini, et decorem Dei nostri. 3. Confortate manus dissolutas, et genua debilia roborate. 4. Dicite pusillanimis: Confortamini, et nolite timere: ecce Deus vester ultionem adducet retributionis: Deus ipse veniet, et salvabit vos. 5. Tunc aperientur oculi caecorum, et aures surdorum patebunt. 6. Tunc saliet sicut cervus claudus, et aperta erit lingua mutorum: quia scissae sunt in deserto aquae, et torrentes in solitudine. 7. Et quae erat arida, erit in stagnum, et sitiens in fontes aquarum. In cubilibus, in quibus prius dracones habitabant, orietur viror calami et junci. 8. Et erit ibi semita et via, et via sancta vocabitur: non transibit per eam pollutus, et haec erit vobis directa via, ita ut stulti non errent per eam. 9. Non erit ibi leo, et mala bestia non ascendet per eam, nec invenietur ibi: et ambulabunt qui liberati fuerint. 10. Et redempti a Domino convertentur, et venient in Sion cum laude: et laetitia sempiterna super caput eorum: gaudium et laetitiam obtinebunt, et fugiet dolor et gemitus.

Isaiah LIII.

1. Quis credidit auditui nostro? et brachium Domini cui revelatum est? 2. Et ascendet sicut virgultum coram eo, et sicut radix de terra sitienti: non est species ei, neque decor: et vidimus eum, et non erat aspectus, et desideravimus eum: 3. Despectum, et novissimum virorum, virum dolorum, et scientem infirmitatem: et quasi absconditus vultus ejus et despectus, unde nec reputavimus eum. 4. Vere languores nostros ipse tulit, et dolores nostros ipse

portavit: et nos putavimus eum quasi leprosum, et percussum a Deo et humiliatum, 5. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra: disciplina pacis nostrae super eum, et livore ejus sanati sumus. 6. Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit: et posuit Dominus in eo iniquitatem omnium nostrum. 7. Oblatus est quia ipse voluit, et non aperuit os suum: sicut ovis ad occisionem ducetur, et quasi agnus coram tondente se obmutescet, et non aperiet os suum. 8. De angustia, et de judicio sublatus est: generationem ejus quis enarrabit? quia abscissus est de terra viventium: propter scelus populi mei percussi eum. 9. Et dabit impios pro sepultura et divitem pro morte sua: eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus. 10. Et Dominus voluit conterere eum in infirmitate: si posuerit pro peccato animam suam, videbit semen longaevum, et voluntas Domini in manu ejus dirigetur. 11. Pro eo quod laboravit anima ejus, videbit et saturabitur: in scientia sua justificabit ipse justus servus meus multos, et iniquitates eorem ipse portabit. 12. Ideo dispertiam ei plurimos: et fortium dividet spolia, pro eo quod tradidit in mortem animam suam, et cum sceleratis reputatus est: et ipse peccata multorum tulit, et pro transgressoribus rogavit.

Isaiah LV.

1. Omnes sitientes, venite ad aquas: et qui non habetis argentum, properate, emite, et comedite: venite, emite, absque argento, et absque ulla commutatione, vinum et lac. 2. Quare appenditis argentum non in panibus, et laborem vestrum non in saturitate? Audite audientes me, et comedite bonum, et delectabitur in crassitudine anima vestra. 3. Inclinate aurem vestram, et venite ad me: audite, et vivet anima vestra, et feriam vobiscum pactum sempiternum, misericordias David fideles. 4. Ecce testem populis dedi eum, ducem ac praeceptorem Gentibus. 5. Ecce gentem, quam nesciebas, vocabis: et Gentes, quae te non cognoverunt, ad te current, propter Dominum Deum tuum, et sanctum Israel, quia glorificavit te. 6. Quaerite Dominum, dum inveniri potest: invocate eum, dum prope est. 7. Derelinquat impius viam suam, et vir iniquus cogitationes suas, et revertatur ad Dominum, et miserebitur ejus, et ad Deum nostrum: quoniam multus est ad ignoscendum. 8. Non enim cogitationes meae, cogitationes vestrae: neque viae vestrae, viae meae, dicit Dominus. 9. Quia sicut exaltantur coeli a terra, sic exaltatae sunt viae meae a viis vestris, et cogitationes meae a cogitationibus vestris. 10. Et

quomodo descendit imber, et nix de coelo, et illuc ultra non revertitur, sed inebriat terram, et infundit eam, et germinare eam facit, et dat semen serenti, et panem comedenti: 11. Sic erit verbum meum, quod egredietur de ore meo: non revertetur ad me vacuum, sed faciet quaecumque volui, et prosperabitur in his, ad quae misi illud. 12. Quia in laetitia egrediemini, et in pace deducemini: montes et colles cantabunt coram vobis laudem, et omnia ligna regionis plaudent manu. 13. Pro saliunca ascendet abies, et pro urtica crescet myrtus: et erit Dominus nominatus in signum aeternum, quod non auferetur.

St. John XIV.

1. Non turbetur cor vestrum. Creditis in Deum, et in me credite: 2. In domo Patris mei mansiones multae sunt: si quo minus, dixissem vobis: Quia vado parare vobis locum. 3. Et si abiero, et praeparavero vobis locum: iterum venio, et accipiam vos ad meipsum, ut ubi sum ego, et vos sitis. 4. Et quo ego vado scitis, et viam scitis. 5. Dicit ei Thomas: Domine, nescimus quo vadis: et quomodo possumus viam scire? 6. Dicit ei Jesus: Ego sum via, et veritas, et vita: nemo venit ad Patrem, nisi per me. 7. Si cognovissetis me, et Patrem meum utique cognovissetis: et amodo cognoscetis eum, et vidistis eum. 8. Dicit ei Philippus: Domine, ostende nobis Patrem, et sufficit nobis. 9. Dicit ei Jesus: Tanto tempore vobis cum sum: et non cognovistis me? Philippe, qui videt me, videt et Patrem. Quomodo tu dicis: Ostende nobis Patrem? 10. Non creditis quia ego in Patre, et Pater in me est? Verba, quae ego loquor vobis, a meipso non loquor. Pater autem in me manens, ipse facit opera. 11. Non creditis quia ego in Patre, et Pater in me est? 12. Alioquin propter opera ipsa credite. Amen, amen, dico vobis: qui credit in me, opera, quae ego facio, et ipse faciet, et majora horum faciet: quia ego ad Patrem vado. 13. Et quodcumque petieritis Patrem in nomine meo, hoc faciam: ut glorificetur Pater in Filio. 14. Si quid petieritis me in nomine meo, hoc faciam. 15. Si diligitis me: mandata mea servate. 16. Et ego rogabo Patrem, et alium Paracletum dabit vobis, ut maneat vobiscum in aeternum. 17. Spiritum veritatis, quem mundus non potest accipere, quia non videt eum, nec scit eum: vos autem cognoscetis eum: quia apud vos manebit, et in vobis erit. 18. Non relinquam vos orphanos: veniam ad vos. 19. Adhuc modicum: et mundus me jam non videt. Vos autem videtis me: quia ego vivo, et vos vivetis. 20. In illo die vos cognoscetis, quia ego sum in Patre

meo, et vos in me, et ego in vobis. 21. Qui habet mandata mea, et servat ea, ille est, qui diligit me. Qui autem diligit me, diligetur a Patre meo, et ego diligam eum, et manifestabo ei meipsum. 22. Dicit ei Judas, non ille Iscariotes: Domine, quid factum est, quia manifestaturus es nobis teipsum, et non mundo? 23. Respondit Jesus, et dixit ei: Si quis diligit me, sermonem meum servabit, et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus: 24. Qui non diligit me, sermones meos non servat. Et sermonem quem audistis, non est meus: sed ejus, qui misit me, Patris. 25. Haec locutus sum vobis, apud vos manens. 26. Paracletus autem Spiritus sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggeret vobis omnia, quaecumque dixero vobis. 27. Pacem relinquo vobis, pacem meam do vobis: non quomodo mundus dat, ego do vobis. Non turbetur cor vestrum, neque formidet. 28. Audistis quia ego dixi vobis: Vado, et venio ad vos. Si diligeretis me, gauderetis utique, quia vado ad Patrem: quia Pater major me est. 29. Et nunc dixi vobis prius quam fiat: ut cum factum fuerit, credatis. 30. Jam non multa loquar vobiscum: venit enim princeps mundi hujus, et in me non habet quidquam. 31. Sed ut cognoscat mundus quia diligo Patrem, et sicut mandatum dedit mihi Pater, sic facio. Surgite, eamus hinc.

Romans XII.

1. Obsecro itaque vos fratres per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum. 2. Et nolite conformari huic saeculo, sed reformamini in novitate sensus vestri: ut probetis quae sit voluntas Dei bona, et beneplacens, et perfecta. 3. Dico enim per gratiam quae data est mihi, omnibus qui sunt inter vos: Non plus sapere quam oportet sapere, sed sapere ad sobrietatem: et unicuique sicut Deus divisit mensuram fidei. 4. Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent: 5. Ita multi unum corpus sumus in Christo, singuli autem alter alterius membra. 6. Habentes autem donationes secundum gratiam, quae data est nobis, differentes: sive prophetiam secundum rationem fidei, 7. Sive ministerium in ministrando, sive qui docet in doctrina, 8. Qui exhortatur in exhortando, qui tribuit in simplicitate, qui praeest in solicitudine, qui miseretur in hilaritate. 9. Dilectio sine simulatione. Odientes malum, adhaerentes bono: 10. Charitate fraternitatis invicem diligentes: Honore invicem praevenientes: 11. Solicitudine non

pigri: Spiritu ferventes: Domino servientes: 12. Spe gaudentes: In tribulatione patientes: Orationi instantes: 13. Necessitatibus sanctorum communicantes: Hospitalitatem sectantes. 14. Benedicite persequentibus vos: benedicite, et nolite maledicere. 15. Gaudere cum gaudentibus, flere cum flentibus: 16. Idipsum invicem sentientes: Non alta sapientes, sed humilibus consentientes. Nolite esse prudentes apud vosmetipsos: 17. Nulli malum pro malo reddentes: providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus. 18. Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes: 19. Non vosmetipsos defendentes charissimi, sed date locum irae: scriptum est enim: Mihi vindicta: ego retribuam, dicit Dominus. 20. Sed si esurierit inimicus tuus, ciba illum: si sitit, potum da illi: hoc enim faciens, carbones ignis congeres super caput ejus. 21. Noli vinci a malo, sed vince in bono malum.

I Corinthians XIII.

1. Si linguis hominum loquar, et angelorum, charitatem autem non habeam, factus sum velut aes sonans, aut cymbalum tinniens. 2. Et si habuero prophetiam, et noverim mysteria omnia, et omnem scientiam: et si habuero omnem fidem ita ut montes transferam, charitatem autem non habuero, nihil sum. 3. Et si distribuero in cibos pauperum omnes facultates meas, et si tradidero corpus meum ita ut ardeam, charitatem autem non habuero, nihil mihi prodest. 4. Charitas patiens est, benigna est: Charitas non aemulatur, non agit perperam, non inflatur, 5. Non est ambitiosa, non quaerit quae sua sunt, non irritatur, non cogitat malum, 6. Non gaudet super iniquitate, congaudet autem veritati: 7. Omnia suffert, omnia credit, omnia sperat, omnia sustinet. 8. Charitas numquam excidit: sive prophetiae evacuabuntur, sive linguae cessabunt, sive scientia destruetur; 9. Ex parte enim cognoscimus, et ex parte prophetamus; 10. Cum autem venerit quod perfectum est, evacuabitur quod ex parte est. 11. Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus. Quando autem factus sum vir, evacuavi quae erant parvuli. 12. Videmus nunc per speculum in aenigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut et cognitus sum. 13. Nunc autem manent, fides, spes, charitas: tria haec; major autem horum est charitas.

Revelations XXII.

1. Et ostendit mihi fluvium aquae vitae, splendidum tamquam crystallum, procedentem de sede

Dei et Agni. 2. In medio plateae ejus, et ex utraque parte fluminis lignum vitae, afferens fructus duodecim, per menses singulos reddens fructum suum, et folia ligni ad sanitatem Gentium. 3. Et omne maledictum non erit amplius: sed sedes Dei et Agni in illa erunt et servi ejus servient illi. 4. Et videbunt faciem ejus: et nomen ejus in frontibus eorum. 5. Et nox ultra non erit: et non egebunt lumine lucernae, neque lumine solis, quoniam Dominus Deus illuminabit illos, et regnabunt in saecula saeculorum. 6. Et dixit mihi: Haec verba fidelissima sunt, et vera. Et Dominus Deus spirituum prophetarum misit Angelum suum ostendere servis suis quae oportet fieri cito. 7. Et ecce venio velociter. Beatus, qui custodit verba prophetiae libri hujus. 8. Et ego Joannes, qui audivi, et vidi haec. Et postquam audissem et vidissem, cecidi ut adorarem ante pedes angeli, qui mihi haec ostendebat: 9. Et dixit mihi: Vide ne feceris: conservus enim tuus sum, et fratrum tuorum prophetarum, et eorum, qui servant verba prophetiae libri hujus: Deum adora. 10. Et dicit mihi: Ne signaveris verba prophetiae libri hujus: tempus enim prope est. 11. Qui nocet, noceat adhuc: et qui in sordibus est, sordescat adhuc: et qui justus est justificetur adhuc: et sanctus, sanctificetur adhuc. 12. Ecce venio cito, et merces mea mecum est, reddere unicuique secundum opera sua. 13. Ego sum α, et ω, primus, et novissimus, principium, et finis. 14. Beati, qui lavant stolas suas in sanguine Agni: ut sit potestas eorum in ligno vitae, et per portas intrent in civitatem. 15. Foris canes, et venefici, et impudici, et homicidae, et idolis servientes, et omnis, qui amat et facit mendacium. 16. Ego Jesus misi Angelum meum, testificari vobis haec in Ecclesiis. Ego sum radix, et genus David, stella splendida, et matutina. 17. Et spiritus, et sponsa dicunt: Veni. Et qui audit, dicat: Veni. Et qui sitit, veniat: et qui vult, accipiat aquam vitae gratis.

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